Twenty-Eighth Year of Publication

Church Management

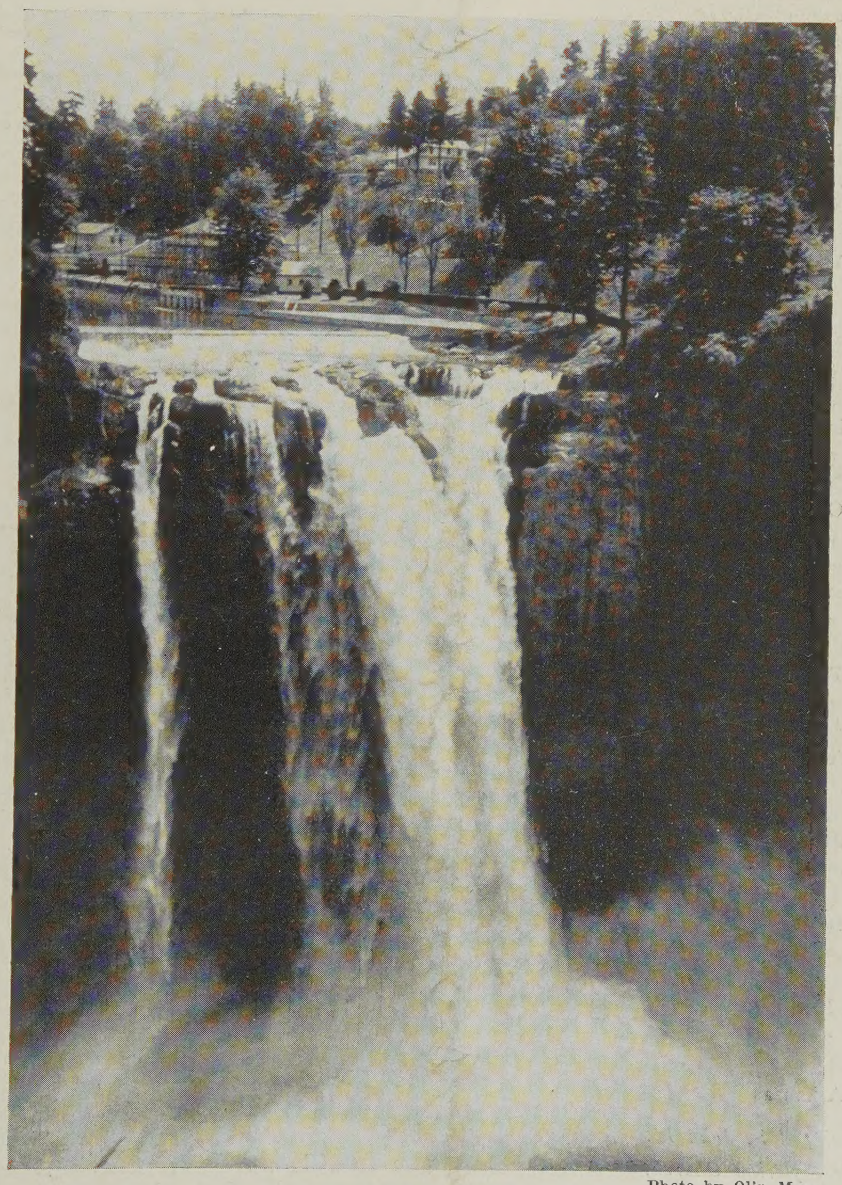


Photo by Olin Myers

SNOQUALMIE FALLS
(Near Seattle, Washington)

I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills
Like that above.

December, 1951 • Volume XXVIII • Number 3

LIST OF CHURCHES ADOPTING THE NEW FAMILY FILE FOLDER GROWS AND GROWS

Offers Church Membership Record and Counseling File

Some of the Churches Which Have Recently Installed This System

First Baptist Church
Ogden, Utah

* * *

The United Presbyterian Church
Fresno, California

* * *

Mt. Zion Evangelical and Reformed Church
China Grove, North Carolina

* * *

The First Methodist Church
Tuckerman, Arkansas

* * *

Kirk of Bonnie Brae
Denver, Colorado

* * *

First Christian Church
Hobart, Oklahoma

* * *

Howland Community Church
Warren, Ohio

* * *

The First Presbyterian Church
Barrington, New Jersey

* * *

St. James Church
Del Rio, Texas

* * *

Cumberland Presbyterian Church
Greenville, Tennessee

* * *

Durham Community Church
Durham, California

* * *

First Evangelical U. B. Church
Wayland, New York

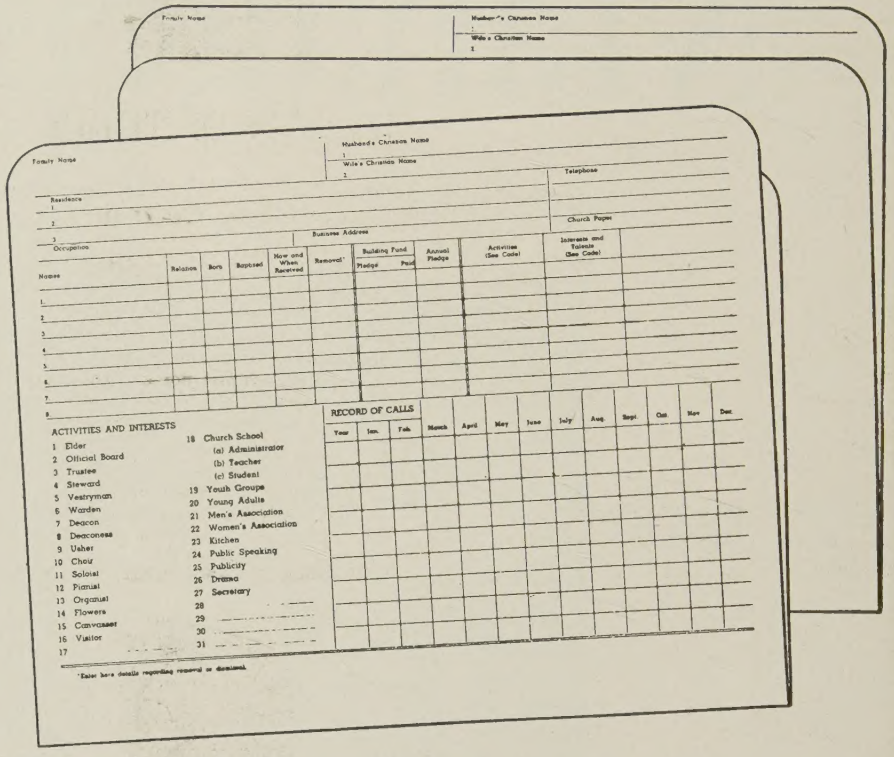
* * *

North Detroit Baptist Church
North Detroit, Michigan

* * *

Westover Hills Presbyterian Church
Little Rock, Arkansas

This is the system developed by John W. Meister in the First Presbyterian Church, Fort Wayne, Indiana.



Note that the family name is visible at all times. The information for each member is complete. Actual size of folder 9½"x11¾"

Note that the membership record is on the inside of a letter-size filing folder. It fits the standard letter-size filing case. If you now have such a case all you need to buy are the folders.

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by Earl Riney

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It has been wisely said that women's styles change but their designs remain the same.

* * *

Eyes can be too keen, ears can be too sharp, noses too long, palates too finicky about the business of other people.

* * *

A dedicated will to do that which is right and just will clothe itself with power.

* * *

Marriages do not fail. Only people fail; for marriage is a problem in human compatibility.

* * *

Every idea or mental picture a person has always tends to express itself in some way.

* * *

If I had only one talent I would desire that talent to be appreciation.

* * *

Often, because we are mentally and physically lazy, we spend time envying happy people.

* * *

Take inventory often. Clean up your "show case" and get your qualities out where they can be seen.

* * *

When you pay attention to what another person is saying or doing you subtly compliment them.

* * *

Nothing is worthless unless it has been refused by every market on earth, and even then, tomorrow's market may quickly seize today's discards.

* * *

The most important reason that many of us are cheerful is that we feel sorry for ourselves.

* * *

We may be interested in our past but we should be more interested in the life that we are going to build.

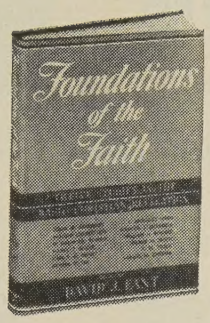
* * *

There are at least two things in life that make us unhappy: (1) Not getting what you want and (2) not enjoying what you get.

* * *

A man wants to be praised as much as a woman wants to be admired.

Especially for Ministers



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David J. Fant, *Editor*

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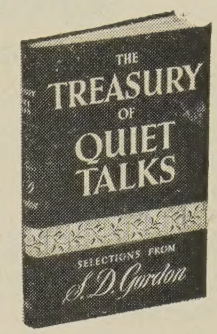

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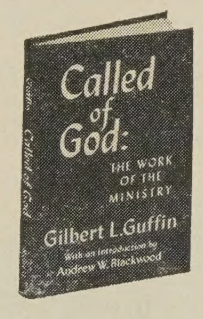

CALLED OF GOD
The Work of the Ministry
Gilbert L. Guffin

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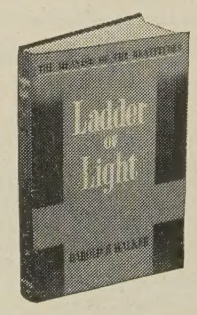

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The Meaning of the Beatitudes
Harold B. Walker

This book demonstrates that the Beatitudes, supreme teachings of the supreme Teacher, are realistic and relevant in contemporary life. Its theme is that they constitute a ladder of light and power to cope with the world as it is, and that they lead to the "brave new world" of which we dream. These pages have been written for the average reader, for preachers and teachers, and for men and women who are eager to live more abundantly. **$2.25**

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THE EDITOR'S DRAWER

County-Wide Reformation Day Service

Well attended Reformation Sunday services have become quite the thing in our cities. The editor was delighted to receive an invitation to address a county wide service of this nature to be held in Robinson, Crawford County, Illinois. Crawford is a rural county. Robinson, with its six thousand inhabitants, is the largest community in the county. The service was held on Sunday afternoon, October 28, in the First Baptist Church of that city.

The effort was distinctly worthwhile. Several hundred people crowded the church. Many churches were represented. The address dealt with our Protestant heritages and the basic issues in the world today. Ministers who participated felt that the impression upon the entire county was considerable.

Here is a pattern that some other rural counties may wish to emulate.

William H. Leach

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"I can heartily recommend this method of raising funds . . ."

The Methodist Church
The Minnesota Conference
The Rev. Cal Ryan A.B., S.T.B., Approved Evangelist
Box 61
MINNEAPOLIS, MINN.

October 20, 1951
Carrier Mills, Illinois

Harlee Manufacturing Co.
2518 W. Montrose Ave.
Chicago 18, Illinois

Gentlemen:

You have expressed your interest as to why a religious organization such as ours would go into business. Here is a brief account of the beginning and the purpose of our Tastee Freez store in Carrier Mills, Illinois.

As you know, sufficient funds for various church projects are often difficult to raise. Besides doing the work of an Approved Evangelist of the Methodist Church, I am greatly interested in the missionary aspect of the work of the church. I have done evangelistic missionary work in Mexico. I personally founded Friends of Latin America, a missionary organization, to aid in this work.

When I heard of yourTastee Freez program last December, I saw that with faith and a lot of hard work, there were wonderful possibilities in such a venture. Then, when my inspiration to build and operate a Tastee Freez store for my missionary work began to materialize, it seemed almost providential the way things worked out. With a lot of hard work and the use of my entire personal income over a period of several months, our building was completed and we opened for business on the 19th of May, 1951. Since the overhead is not extremely high, the return on this store is indeed gratifying.

Next season, this store should show us a sufficient net profit which will far exceed our capital expenditure in the store.

I can heartily reccommend this method of raising funds to any church organization.

Sincerely yours,
Cal Ryan
Cal Ryan, Founder and Director of Friends of Latin America

The Rev. Cal Ryan's interesting letter which is reproduced here embodies an inspiring message for church executives who are struggling with the inevitable problem of how to raise more money.

If your church and any of its affiliated groups are desirous of establishing a permanent fund-raising project, you can achieve your goal through the operation of one or more TASTEE-FREEZ stores. Whether volunteer workers or paid helpers are employed, the profits are sufficient to build a substantial church fund.

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That is why the appearance of a church is a sign of progress, whether it be in a vast metropolis or in a country village. For the Church represents man's quest for immortal Truth.
When you support the Church you will be contributing to the progress of civilization. You will enrich and enjoy your only imperishable possession—your soul.
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Ministerial Oddities

Collected by Thomas H. Warner

A boy applied for a job. He presented references from two ministers. "We don't work on Sundays," said the employer. "Haven't you a reference from someone who sees you on weekdays?"

* * *

An evangelistic campaign was being planned for one of our cities. The evangelist sent this message to the ministers: "As I face the matter of this campaign before the Lord, the words of Jesus keep coming to me constantly, 'This kind cometh not out but by prayer and fasting.' "

But in the letter that carried this message, the local committee invited all pastors, committee men and laymen interested in the coming city-wide revival, to a supper at 6:30.

* * *

A great snow, in February 1716-17, which drifted in places to a height of ten and twelve feet, led Mr. Adams of New London, Connecticut, to preach a sermon upon it. It was later printed.

A tremendous sensation was caused by an occurrence on August 31, 1735, namely, "that awful thunder clap which struck the meeting house." Mr. Adams preached a sermon on the following Sunday on the text, "I answered Thee in the secret place of thunder." Psalm 81:7.

* * *

"The way of God is straight and narrow, and the way of the railroad is the same." Taking the parallel as their inspiration, a small group of railroaders are spreading the gospel into shops and lines across the nation. The group calls itself "railroad evangelists," and in 1948 had twelve chapters established. The gospel is spread through the magazine *The Railroad Evangelist*, and the bi-weekly "railroadspiration" services.

A. H. Udeen, a fireman, developed the theme "Straight and narrow is the way," at a recent meeting. He said when a person, like a train, stays on the track, everything goes well. To illustrate the warning signals along life's tracks, Udeen uses railroad signalling devices.

* * *

William Sheckleford Andres spent nearly his entire life with or near the circus. In 1948 he was touring with the Mills Brothers show as a circus chaplain. He officiates at baptisms, weddings and funerals of circus folk. His paternal grandparents were fa-

(Turn to page 31)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVIII
NUMBER 3
DECEMBER, 1951

The Growth of Church Bureaucracy

SOME of us woke up with a start when we read that 80,000 square feet of office space would be necessary to house the employees of the National Council of Churches. Yet we need not have been startled. The churches have been keeping in step with the times. Church bureaucracy has grown parallel with the development of political bureaucracy in the state and the nation. It is a characteristic of our times. Maybe good, maybe bad, perhaps mixed. The same development would be revealed in a close-up of the work of any of the major denominations.

Most of this has taken place before the eyes of us, who for a generation or more have been associated with church activities. It is comparatively easy to sketch its growth, point by point.

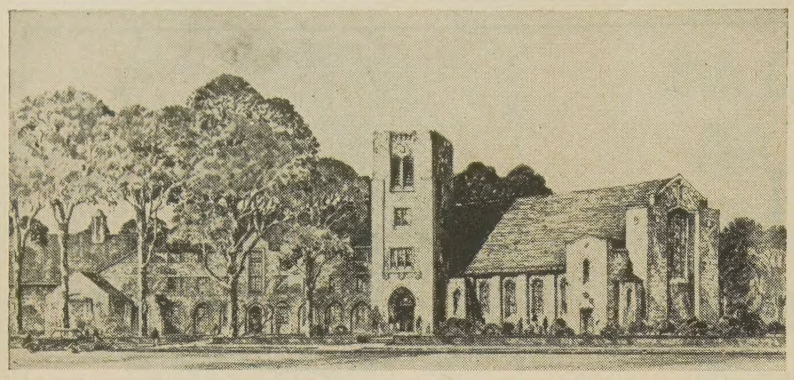
It started with the employment of full-time executives for denominations and interdenominational work. "There are some things we can do better together than separately," they told us. That is right. There are many things which can be done by churches uniting in their programs. The first rules were simple. The leaders were to advise, not to order. Churches accepted suggested goals, but not quotas. Authority of action still resided in the local church. And most local Protestant churches were proud of their own authority.

The next proposition on the way to bureaucracy was the slogan, "A specialist knows better than a general practitioner." The specialist was, of course, the one who assumed the executive leadership of the cooperative organization. There is some truth in this proposition, some error. One who is in a position to study several or many churches may have a better picture than the pastor in his parish. The error in the proposition is that the pastor may have a much better opportunity to appraise his own resources than the specialist. Churches, like human beings, still have some individual characteristics. But on the whole the program at this time had not reached a dangerous point. The helpful executive going to a local church could, and in most instances did, provide a help in program planning which was very much needed.

After a few years we became oriented for the next step. This pictured the Church of God as a regimented army. We were told that the influence on the world was great if all Christians marched in the Christian society. "Like a mighty army moved the Church of God." By this time the local churches had become largely units on a paper map which showed the plan of conquest. Various denominational movements arose from the mind of men. They were given impelling names and the line of march was clear. Quotas became the usual method of finance.

Much of the planning for the local church program has now been taken out of the hands of local people and placed in the denominational executive offices. Handbooks and manuals describing every detail of each program roll from the presses. Sermons are provided the minister and financial talks for the canvassers. From New York, Chicago or St. Louis comes everything except the money. Local churches are still permitted to provide that.

A minister of my acquaintance recently forwarded to me a program he had received from his denomination for a special day. At one point in the program, between the minister's opportunity to read a statement from the New York office and to ask for funds, he had penned an asterisk. In the margin he wrote, "The Holy Spirit may enter here." Of course it was a vulgar interpretation, but I presume the



THE FIRST PRESBYTERIAN CHURCH IN MOUNT VERNON, NEW YORK

Now being constructed is this new building designed for the church by Herbert E. Marz, architect. Estimated cost is $300,000.00. Melvin J. Joachim is the minister of the church.

temptation to act in a similar way is very strong for many ministers.

Is this regimentation good or is it bad? One cannot be dogmatic. In some respects it must be good. The churches today are stronger, richer and more influential than a generation ago. In the balance sheets of the bank, their assets are high. The new organizational procedures have proved worthwhile in the sense of public relations. An impression is being made on political America. The halo of material prosperity rests over our churches.

But from the negative side a transition has taken place which parallels the development of regimentation in the state. Lay leaders in the local church have become merely executives to pass on and give pressures to programs which have reached them from higher levels. There is not much chance for local, individual planning in the present scheme of things. As a result, ministers complain about the lack of consecrated leadership. Leadership requires more than booklets and films with the authorized program. The repression of the individual is not as pronounced as in the case of the state. But the observer sees it.

One misses the spirit of the old Protestant who maintained his right to do his own thinking and his own praying. It hurts to see local church officials accept without protest, programs handed down by those from higher levels. I suspect that our grandfathers would have sought first to appraise their worth.

But one can't protest too much. The most any of us can say is that the churches have kept pace with the temperament of the times. Like state, like church. In the state individualism yields to authority, so it is in the church. Liberalism passes out in the state, so it is passing out in the church. In the state the liberal is between fascism on the one hand and communism on the other. In the church he finds neo-orthodoxy on one hand, revivalism on the other.

Is that bad or good?

Federal Social Security For the Preacher

MEMORY plays some strange tricks. We went back to the records to confirm our suspicions. In the late thirties there was a lot of discussion about federal social security for church workers. *Church Management* favored the idea. Most denominational leaders and most ministers were opposed. The public argument against it was that it violated the basic American concept of separation of church and state. The private argument was that the denominational pensions protected the ministers and they did not want to jeopardize their security through cooperation with the federal plan.

The inclusion of church lay employees in the federal plan is now optional. Many churches have availed themselves of the opportunity. For many church employees it is the first protection they have had for their coming years of age.

The rate of payments under the federal plan are generous, indeed, compared with the average amounts sent out by the denominational pension boards. Under the influence of these benefits many clergymen are now changing their minds and are eager to be included in the federal plan.

Church Management holds to its earlier position. An economist can probably find mathematical flaws in the federal system. But the benefits are real. Our idea is that churches should press for the optional inclusion of clergymen so that federal social security may supplement their denominational pensions in the years of retirement.

FOR THE PASTORAL COUNSELOR

Sound Attitudes Toward Sex

by Lester A. Kirkendall *

WE are in the midst of a tremendous change in our customary attitudes toward sex. The subject is treated with increasing freedom and frankness in print, on the radio, and among people of all ages and levels.

This current trend received its main impetus from the works of Freud. His demonstration that sex is associated with the total personal adjustment gave a convincing reason for objective discussion of the subject. Today, a growing mass of evidence proves that sex cannot be understood except as it is regarded as a part of a total personality and behavior pattern.

Today, we can point to a remarkable beginning in research concerning human sex behavior. Forty years ago, human sex behavior was an almost untouchable area. The idea of research in it was revolutionary.

The first systematic study of sex behavior involving human subjects began less than forty years ago with the studies of Drs. R. L. Dickinson, M. J. Exner and G. M. Hamilton. Now we have Dr. Kinsey and his extensive research. His work is certain to keep interest focused on human sex behavior for a number of years and to make for even more freedom in discussion of sex matters.

Freedom of discussion is all to the good. The question is: Will we handle it wisely? If we do, the results can be constructive. If educators, parents and other responsible leaders are frightened by the customary taboos and inhibitions, the way is open for unscrupulous commercializing and exploitation of this freedom. This is the chance and the time to develop a sound educational program.

Without doubt, we need an improvement in our attitudes toward sex. When visiting in America recently, Dr. Cyril Bibby, well-known British writer on sex education, commented that the average Englishman thought the usual American attitudes toward sex quite immature. Without doubt, we need a balanced, mature attitude toward sex. After sex has been treated so unnaturally, and tabooed for so long, this is a hard task. With so little experience with what is natural and mature, it is difficult to judge what is unnatural and immature. We are so involved in our own attitudes that we are unable to appraise them.

For these reasons, I shall analyze here seven of our common attitudes toward sex, and suggest improvements in them.

1. We need to move from

an attitude regarding sex as primarily physical	to	a concept of sex as an attribute of total personality

People will never comprehend the place of sex in life nor understand sex behavior so long as they regard it as primarily a physical experience. Yet this is a common view. Many people assume that all sex behavior is motivated by the desire for sensory pleasure. They are unaware of the numerous factors which motivate it. They do not realize that sex behavior is an aspect of total personality adjustment, nor do they see the interaction between sex and other aspects of personality.

Many people are uncertain of the relation between sex and love.

Sex and Affection

Dr. O. Spurgeon English has contributed to our understanding on this point. He says that to think of expressions of affection as touch-pressure relationships helps us see the relation of sex to affection. Whenever we feel affection for people, we want to be close to them. We want to touch, to embrace, to come close. We find pleasure in close physical intimacy.

An obvious example is when parents embrace and caress their children in infancy. Both parents and children enjoy this. The same expression is seen in animal life. A dog, or a horse, will press close against his master. The pet enjoys the close physical contact. The master, in turn, pats and caresses the animal. Adolescent petting has the same origin. Carried to its logical conclusion, it involves love-stricken youth in sexual intercourse, for sexual intercourse is the most intimate and pleasurable of all touch-pressure relationships. The desire for it is a natural consequence of a growing feeling of love and affection, although, of course, sexual intercourse with a definite degree of physical pleasure may occur when there is no affectional attachment.

Two studies have demonstrated the relationship between sexual behavior and total personality adjustment. They were made in the San Francisco Psychiatric Clinic. The studies, with 365 women and 255 men as subjects, probed the motivation for promiscuity. Was it a desire for physical satisfaction, or something deeper?

This quotation was taken from the study on women:

"Contrary to popular belief, no evidence was revealed to indicate that this problem is produced by above-average sex drive. In fact, *the majority of habitually promiscuous patients used promiscuity in an attempt to meet other problems rather than in an attempt to secure sexual satisfaction.*"†

In discussing the motivation for habitual promiscuity in men, the investigators say:

"Promiscuity . . . was revealed to be a problem in interpersonal relationships . . . was engaged in an attempt to solve other problems. In nearly all cases, this behavior appeared to be the result of conflicts, inadequacies or disorganization within the personality. Incapacity for sustained love relationships, or impairment of that capacity, was revealed by almost every patient. Active hostility toward women was present in varying degrees among some of the men. . . .

". . . no evidence could be secured that promiscuity was the result of greater-than-average sex drive."‡

Unmarried Mothers

A study of unmarried mothers gives further evidence of the close relationship between personality development, home conditions, education and sex behavior. This study concludes:

". . . the typical unmarried mother

*Dr. Kirkendall is associated with the School of Home Economics, Oregon State College, Corvallis, Oregon. The paper was originally published in the June issue of "Journal of Social Hygiene" and is used by special permission of the author and that journal.

†Ernest G. Lion and others, "An Experiment in the Psychiatric Treatment of Promiscuous Girls." San Francisco, California: City and County of San Francisco Department of Public Health, 1945. (Italics in the original)

‡Benno Safier, M. D., and others, "A Psychiatric Approach to the Treatment of Promiscuity." New York: American Social Hygiene Association, 1949, p. 42.

of this study tended to come from an unhappy home usually broken by either the death of one or both of the parents, in which case the mother generally worked out—or where the parents, or particularly the mother, was suffering from some form of ill health, and where the parents, although often affectionate toward their children, were not in the majority of cases considered real 'pals.' . . . The unmarried mother tended to be ignorant or partially ignorant of the facts of reproduction, having received what information she possessed, true or false, from friends and companions rather than from her school or home. . . ."§

When people understand that sexual behavior is an aspect of total adjustment, it will be neither possible nor desirable to ignore it. Those who indulge in harmful and exploitative sex behavior will still have to be controlled, but they will be regarded more as immature and unsocial personalities than as sinners.

Sex has three functions in life.

The first is the reproductive function, which is so well understood that it needs no further elaboration here.

The second is physical pleasure and satisfaction. This function is often disproportionately emphasized, especially by poorly informed persons. It is a legitimate aspect of sex, however, and should be so recognized.

The third function is the use of sex as a communicative, unifying factor. This function of sex is hard to explain to those who have always thought of sex in physical and sensual terms. Yet we communicate with each other through caresses, embraces and handclasps. In grief, or under strain, these methods of communication are sometimes even more meaningful than verbal expressions.

In stressing techniques and procedures of intercourse as the key to sexual satisfaction, many marriage manuals seem to overlook this function of sex. They equip couples with the mechanics of expression, but fail to realize that they may have nothing to express to begin with.

The communicative and unifying satisfactions of sex can be experienced only as psychological and personality values are associated with it. This carries one far beyond the merely physical aspects of sex.

2. We need to move from

irrational moralism / non-moral attitudes } **to** **insightful morality**

§Enid S. Smith, "A Study of Twenty-five Adolescent Unmarried Mothers in New York City." "Education," 57 :172-77, November, 1936.

Sex and Sin

For centuries many people have clung to the idea that any expression of sex, especially during the premarital period, was sinful. Some went even further. Sex might be necessary for procreation in marriage, but it was not to be enjoyed. Sex was not to be discussed. The moral person subdued all thoughts, feelings and expressions of sex during the premarital period, and indulged in it after marriage in complete secrecy.

The consequences of this attitude toward sex are still seen in counseling. Counselors meet disturbed boys and girls who fight to repress and seek to disown their sexual nature. They think of their normal impulses and desires as base and unworthy, and deprecate themselves when they cannot subdue them.

Seeking to escape this unrealistic and harmful attitude, some few persons take the point of view that sexual considerations are non-moral. Sex is regarded as a "natural" function and, because it is, it may be exercised whenever "normal" desires impel the person.

Extremely harmful exploitation, without doubt, may occur in the name of sexual satisfaction. Social problems and individual maladjustments may be created or increased by the way in which sex is used.

Dr. Kinsey has been criticized for taking a "non-moral" view of sex. Yet in his volume, so largely devoted to statistics, is this sentence: "Sexual histories often involve a record of things that have hurt, of frustrations, of pain, of unsatisfied longings, of disappointments, of desperately tragic situations, and of complete catastrophe."/ If this statement is true, as we know it is, we must reject the idea that sexual behavior is a strictly non-moral matter.

An insightful morality is needed. We should neither be afraid of sex nor laud it just because it is sex. Our problem is to recognize it as a normal phase of living and approach it in an understanding manner.

This attitude is particularly important in the education of young people. Youth seeks not to disregard morality, but to understand the reasons for it. I remember a boy who, questioning the prevailing standard of premarital chastity, began by saying, "I know religion is against sexual relations before marriage, but what is the 'real scoop'?"

The "real scoop" means understanding, in terms of life adjustments, the advantages, disadvantages, problems and recompenses of the different modes of sexual adjustment which youth see, hear discussed or read about.

/Kinsey, Alfred C., Pomeroy, Wardell B. and Martin, Clyde E., "Sexual Behavior in the Human Male." W. B. Saunders Company: Philadelphia, 1948, page 42.

Meeting Questions Squarely

"What is the harm of masturbation?" "If a couple love each other, and use contraceptive measures, isn't it all right for them to have intercourse?" Why should we deny sex desire, when it is natural?" "Why is prostitution wrong?" These are questions which must be met squarely and without evasion. Platitudes and pious evasions will be rejected by youth. They want to understand why certain standards exist, and, if they are observed, what may be gained from following them.

This means that the average person must probe the relationship between sexual behavior and the total personal and social adjustment a great deal more thoroughly than he has ever done before. We have much rethinking and re-evaluating to do.

An example of a questionable evalution which needs to be rethought is the opprobrium which still too often attaches to the unmarried mother, as compared to the person, who having been involved in adultery and having contributed to breaking up a home, is still received in polite society. One would think that the unmarried mother had broken all her vows and harmed society in a much greater degree than the person who has committed adultery. Or why should the unmarried mother attract more social disapproval than the unmarried father?

The scientific findings regarding masturbation, premarital intercourse, homosexuality, prostitution and other social practices need to be studied, related to human values and goals, and an insightful morality developed.

3. We need to move from a

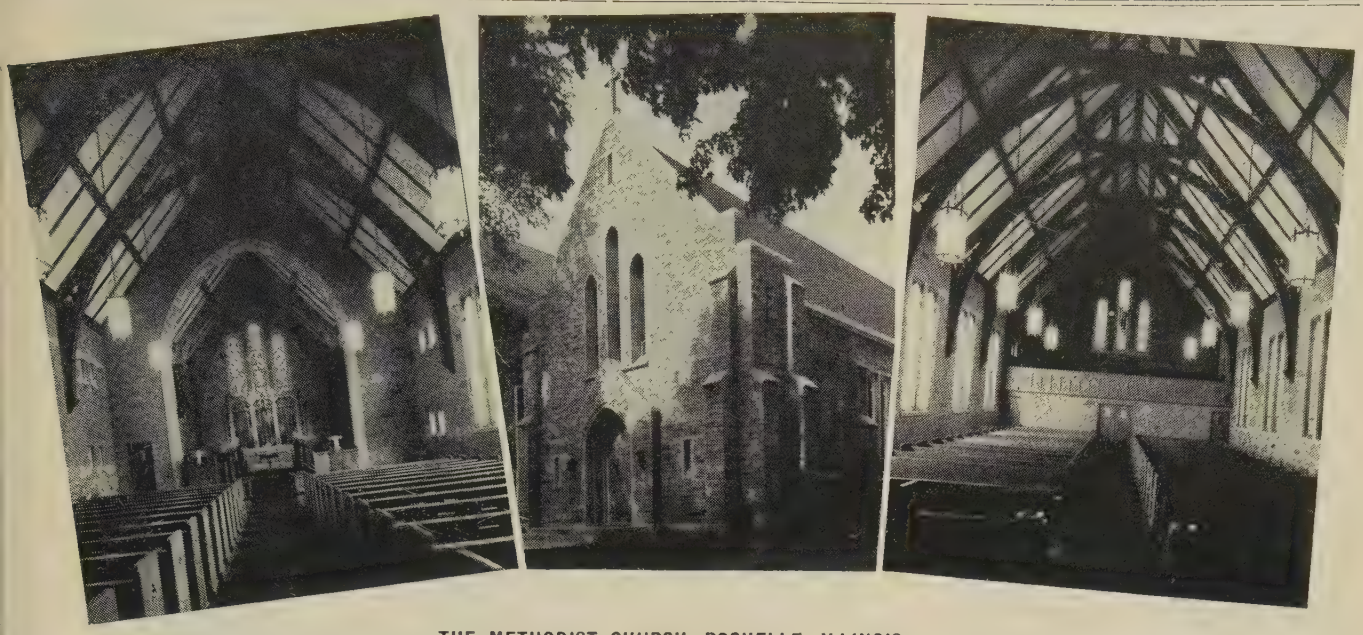
hush-hush attitude / garrulous attitude } **to** **an objective consideration of sex**

The first attitude is an obvious and common one. It is an ostrich-like denial that there is such a thing as sex.

People who react against the old hush-hush approach often express their emancipation by becoming garrulous about sex. Reacting against former taboos, they now discuss it at every opportunity, whether the occasion justifies it or not.

The sweeping away of taboos from a subject of vital interest always has this result. A tremendous reservoir of curiosity and suppressed interest is released and we are inundated with words, articles, books and talk. We are now in this stage. Dr. Kinsey's publications and the resulting comment have been especially influential in breaking

(Turn to page 12)



THE METHODIST CHURCH, ROCHELLE, ILLINOIS
This Indiana limestone building cost but 89 cents per cubic foot

89c PER CUBIC FOOT

Careful Planning Reduces Cost

*by Marshall T. Munz**

ALTHOUGH almost a year and a half elapsed after the foundation was in before the entire project vas completed, steady progress was nade in achieving the final goal. Com-lete drawings and specifications were lone before any attempt was made to tart construction. Thus, the high cost f incomplete and poor planning was liminated. The final goal and achieve-ient were constantly before the con-regation so that once the foundation vas in there was never a question about he final result. Hence, one complete et of plans, one foundation and one inal result—a pleasing church struc-ure, simply conceived and simply exe-uted by the simple use of building naterials.

Even though the best of architecture s the simplest architecture, yet it is ifficult to achieve. The Rochelle Meth-dist Church building represents an onest attempt at direct simple plan-ing along with a sincere, direct and mple expression of building material ll of which resulted in low costs and conomy. Yet, a modified Gothic style as used creating a reverent and spir-ual atmosphere for the 380 worship-ers. The cost was eighty-nine cents per cubic foot for the complete building including church furniture and stained glass windows above the altar and in the balcony—a very low cost with much attained.

Costs were kept low by giving close attention to such things as complete drawings and specifications before submitting them for bids; complicated design and planning were eliminated by an understanding and well informed pastor and by close coordination between him and the architect. Details were kept simple, materials were left natural to express themselves, masonry unit dimensions were carefully worked in with building heights, etc.

Nevertheless, quality was not sacrificed when one considers the fact that Indiana limestone was used on the exterior with cut stone trim, well insulated and acoustical ceilings were installed throughout, asphalt tile acts as floor finish in all areas except the basement, radiant floor panels heat the entire building, artificial lighting is reostatically controlled by the organist and timber roof trusses were left exposed in the sanctuary. Although stained glass windows were used above the altar and in the balcony windows, other windows of the sanctuary are of four tones of art glass while those of the office wing are plain quality B glass. The center aisle leading to the altar is covered with a heavy red carpet which harmonizes with the ecclesiastical red of the dossal curtain of the reredos and which in turn blends with the red of the stained glass window above. With color achieved through the use of this carpeting, lightly stained furniture, stained and art glass windows, the gray of the lightweight block wall interior adds a neutral tone solidity which the average layman might find difficult to comprehend until confronted with its actuality. However, design and planning also add to the effect.

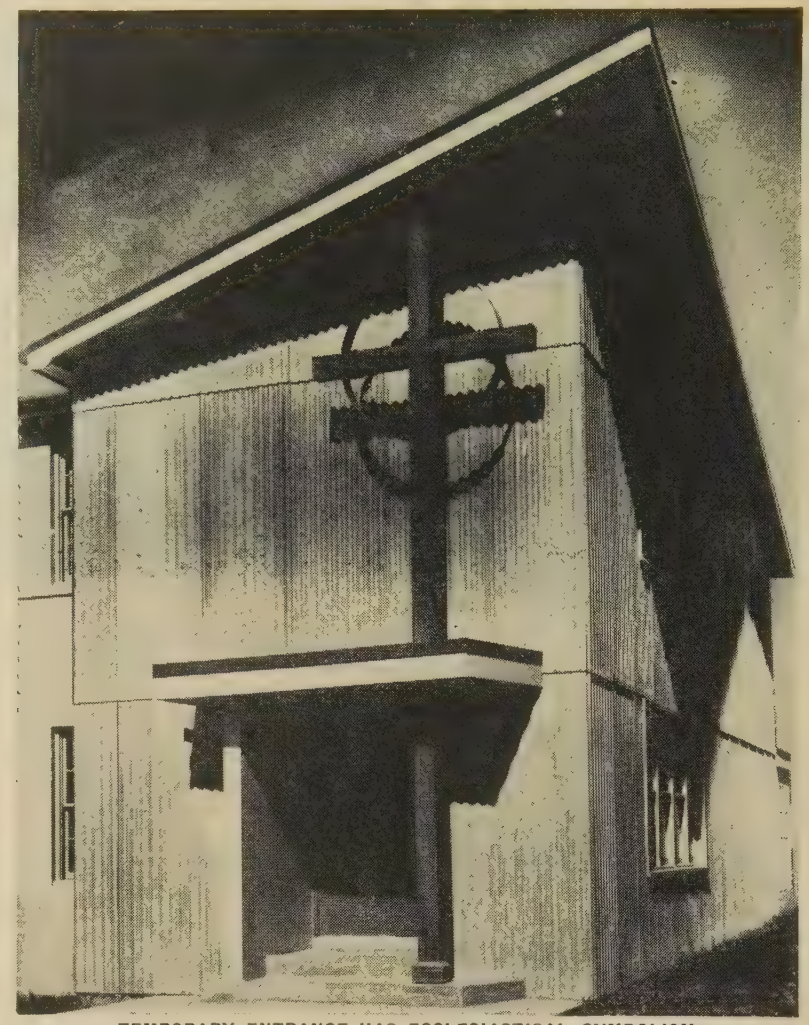
Having had the experience of an old church building (still standing too near-by next door) with some twenty-four steps leading up to its sanctuary, an essential requirement of this new structure was the elimination of as many stairs as possible. So, after accomplishing the three steps at the entrance one finds himself on a level with the sanctuary and narthex floor. Nor did this matter of placing the sanctuary floor almost level with the finished grade line have only the advantage of eliminating steps, but also it gained added height for the interior; thus, spaciousness was gained for it which not only added a sense of serenity, but also helped create the reverent and spiritual atmosphere desired. The loftiness thus created, broken only by the interesting truss design, is a silent demand upon worshippers to lift up their eyes and to call their attention to the heavens above.

As one enters he is greeted by the roominess of the narthex. This vestibule of the building was designed larger than usual purposefully so that several tables could be placed in it to accom-

*Architect and engineer, Rockford, Illinois.

modate church literature, guest book, etc. It goes without saying that the center aisle of the sanctuary places the necessary emphasis upon the altar with the five steps leading to it and accentuated by the reredos with the stained glass windows above. The long art glass leaded windows at each side of the sanctuary help emphasize the loftiness of this room. Although built as substantially as the other part, the office wing at the rear is a temporary requirement which at a future date will be replaced by a much larger Sunday school wing when the old structure is demolished.

Thus, by harmonizing each part into a unified whole through a very simple use of materials and design an inexpensive church structure was built which sacrificed neither quality nor purpose.



TEMPORARY ENTRANCE HAS ECCLESIASTICAL SYMBOLISM

This is the design of architect Harry S. Payne for the temporary entrance to Christ Presbyterian Church, Houston, Texas. It has served during the serial construction of the various units.

Sound Attitudes Toward Sex

(From page 10)

through the barriers. His study has been hallowed and protected by the scientific approach. With its publication, it suddenly became more permissible to talk about sex. The result has been a garrulous outpouring of books and articles.

The issue, of course, is actually not quantity, but quality and purpose. We need an objective consideration of sex to help us understand the place of sex in life, and understand how to direct sex wisely.

If we can develop an attitude of objective, purposeful consideration toward sex, in the long run there will be less talk about it. This will be no virtue either, unless it signifies that at last people have gained long-needed insight and understanding.

Poised Acceptance

4. We need to move from a { grim, dour attitude / frivolous attitude } to poised acceptance

I shall always remember an introduction I received to a class of boys in physical education. Their instructor had invited me to discuss some questions about sex which the boys had raised. As the instructor closed the introduction, he turned to the boys and, almost glaring at them, said, "I don't want any smiles from any of you fellows while Dr. Kirkendall is talking. Wipe 'em off."

As I stepped forward, I staged a hasty debate and decided that the joke I had thought of using was now necessary to relieve the tension which had been created. Not smile, indeed! Of course, I wasn't wanting frivolity, but neither did I want the boys sitting there tense and grim.

Our problem is to find a satisfactory middle ground. Like the tight-rope walker who has lost his balance, we swing first in one direction and then the other in our attempt to attain it. Our trouble is that, never having had a balanced attitude, we don't know when we have gained one.

An attitude of poised acceptance would surely grant that there are both serious and light-hearted things about sex . . . that it has its serious and its amusing sides. In fact, a sense of humor is often a saving grace. I'm encouraged to believe that we are moving in the direction of poised acceptance.

5 We need to move from an attitude of { fear and dread / shocking bluntness } to straight-forward frankness

Our present problems of handling sex grow, in a large measure, from fears associated with it. We fear sex. We fear our boys and girls will be involved in some form of sexual behavior. We fear the consequences if they are. We fear community reactions. We dread the day when we have to face questions of sex frankly with our children.

We sometimes make strenuous efforts to avoid direct involvement with sex. Some time ago I received a sex education pamphlet addressed to adolescents. The author seemed quite elated that the entire pamphlet did not once contain the word "sex." He used "physical need," "the creative urge," "the conjugal relationship," "the illicit union" and similar phrases. Personally, I feel that such an effort only strengthens our attitude of fear and dread.

This attitude is expressed in the many emotionally-toned words which we use in writing about or discussing sex. For example, masturbation is still called "self-abuse" by some. It is defined in the dictionary as "self-pollution." I recently read a theme on child development in which the writer, a mature graduate student, spoke of the common genital exploration of a child. She referred to this as "violating himself."

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SOME HISTORIC BRITISH UNIVERSITIES

Manchester

*by Frank H. Ballard**

THUS far in this series we have been dealing with places that are essentially seats of learning. Cambridge without its University would be like Canterbury without its Cathedral or York without its Abbey. It would be an administrative center of local importance, but could boast no international significance. St. Andrews might still be a Mecca for golfers and a resort for those who like quiet seaside holidays, but if there were no students and no professors it would be like London without the House of Commons or Newmarket without its race course. The town in each case must be counted second to the gown.

With the "red-brick universities" generally and Manchester in particular it is otherwise. Manchester is everywhere known as a great industrial city. Its merchants have gone out amongst the nations selling goods, especially cotton goods, and to it others have come buying machinery and seeking engineers. Not that we have said all there is to be said about Manchester when we have visited the busy exchange or listened to the latest laments on labor difficulties. Manchester has an intellectual life of its own. It has played a large part in the political life of the country. It has for many years been a musical center: from the countries round about thousands have flocked to the Halle concerts. It has art galleries that any community might be proud of. And one has only to become a regular reader of the *Manchester Guardian* to know that it can boast journalists as good as any in the country. It has also a university which in 1951 celebrated its centenary, a university which has attracted first-class scholars and sent out generations of men and women destined to enrich the culture of humanity. We are now to glance at some of its records. But rich as the whole story is, and great as are the present prospects for future service, no one pretends that Manchester yet ranks, or is expected in this century to rank, primarily as a university city. Its gifts to mankind are likely to be many, and industry will be its main concern, but the arts and sciences, inventions and medical research, economics and metaphysics may well take an increasingly important place.

The beginning was modest. In the spring of 1851 Owens College was founded by a few liberal-minded and forward-looking citizens. The original buildings were in the unpretentious, if not actually unsavory, neighborhood of Quay Street: the chief building had once been the property of Richard Cobden. Financial resources were slender. For years there were but a few optimistic and determined professors who gathered around them boys and young men who had set their hearts on higher education. Later the way was opened for girls and women, long before there was for them an open door at Oxford or Cambridge. There were many difficulties to be contended with, but these only roused the spirit of the pioneers.

In such circumstances there was little danger of narrow specification. The first principal, a Scottish Presbyterian named Alexander Scott, lectured in theology, history, literature, logic, mental philosophy and comparative grammar. He was succeeded by Joseph Greenwood who was responsible for both history and classics. There was one named Williamson who taught botany, geology and zoology and another, Christie, whose subjects included history, political economy, jurisprudence and law. To expect them to become experts in so many branches of learning would be to demand the impossible, but many of them did two things at least: they developed commanding personalities and they fired the imagination, not only of their immediate students, but of a much larger public. They so made Owens a name to conjure with that distinguished scholars came to assist them. W. S. Jevons, whose books on logic and other subjects are still remembered with respect, was one. James Bryce, author of *The Holy Roman Empire* and other notable books, and later British ambassador at Washington, was another. Amongst the students were men who were to become eminent in many walks of life. They included J. J. Thompson (Master of Trinity College, Cambridge), John Brown (biographer of John Bunyan and grandfather of Lord Keynes) and Alfred Hopkinson (vice-chancellor of Manchester University). Professors and students alike varied enormously in religious and political faith, but at Owens they were free from religious tests and greatly indebted to the liberal and humanitarian traditions of the city and the times.

It would take too long to describe the transition from Owens College to Manchester University. There are however a few names that must be mentioned and a few facts cited. Amongst the men who have made conspicuous contributions to thought and learning must be mentioned first the philosopher, Samuel Alexander, whose ideas were so patiently expounded to me when I was young. Amongst historians there were T. F. Tout and Sir Maurice Powlck whose works are still in the hands of discerning students and will be in demand for many years to come. In science there are now thirty-two professors, and the Manchester School of Mathematics is among the strongest in the country. It would demand another writer to do anything like justice to this part of our subject, but even laymen like myself know the names of Rutherford and Bragg, Boyd, Dawkins and Sir John Stopford. Rutherford's latest work is claimed by Cambridge, but the foundations were laid in Manchester. Sir Lawrence Bragg received jointly with his father a Nobel Prize for their work on X-ray analysis of crystal structures. Sir John Stopford, the present vice-chancellor, has turned aside from scientific research to administration in which he commands the respect of all his colleagues. As becomes "the first of the modern civic universities in England," Manchester is strong and becoming stronger on the science side. In chemistry alone there are nearly eight hundred students, more than a hundred of whom are engaged in post-graduate research. It is indeed the age of science and the revolution it is causing amongst the nations is greater than most of us can comprehend.

Theological Training

It is however time we turned to divinity, even though some would expect an anti-climax. Students are not now flocking to theological seminaries and theologians are not commanding the public attention they received a

*Former moderator, Free Church Council of Britain.

century, or even half a century, ago. But Manchester has maintained several denominational colleges where faithful work has been done and religious life and thought have been kept alive in the university itself. It would take several articles to give an adequate idea of the various colleges, their staffs and students, the books that have enriched our knowledge of the Bible and of the Christian religion, and the men and women who in pulpits at home and different spheres abroad have commended in a great variety of ways the one gospel. I must be content to mention a few of those to whom I have been personally indebted. I will begin with Walter F. Adeny who, after a period in London as professor of New Testament exegesis and Church History at New College, became principal of Lancashire Independent College. Whalley Range, a man of old-time courtesy and modesty and also of wide culture, wrote two volumes in the Expositor's Bible series, one on The Song of Solomon and the Lamentations of Jeremiah, the other on Ezra, Nehemiah and Esther. He also collaborated with his scholarly successor, W. H. Bennett in a valuable and widely used Biblical introduction giving an accurate summary of the findings of higher criticism as it was then understood. Dr. Bennett was himself the author of many commentaries including an exposition of Jeremiah and the Books of Chronicles and a most suggestive paraphrase of St. Mark's gospel. Dr. Bennett was succeeded by A. J. Grieve who not only maintained the traditions of the college but assisted Arthur S. Peake in his remarkable one-volume commentary of the whole Bible. This book which was to find its way into thousands of ministerial studies was published in 1919 at a remarkably low price. The contributors included the best-known Biblical scholars of the times including Foakes - Jackson, Gwatkin, Kennedy, McFadyen, Moffatt & Moulton. Whether it is well known overseas I cannot say, but multitudes of parsons in this country would still not dream of parting with it. Peake himself was Rylands Professor of Biblical Exegesis in Manchester University and principal of Hartley College, at that time the Primitive Methodist training college. He was an indefatigable worker and left behind him books on the Old and New Testaments, each one marked with exact scholarship and illuminating explanations. I have personally profited much from *A Guide to Biblical Study*, *The Problem of Suffering in the Old Testament*, *The Bible: Its Origin, Its Significance, Its Abiding Worth*, as well as from studies in particular books. He, too, was a modest soul and always ready to take the lowest seat, but was always honored by those who sat at his feet. Mention must also be made of George Jackson, another Methodist preacher and teacher, not so erudite but always suggestive and reaching a large public through his weekly articles in the *Manchester Guardian* and such popular volumes as *The Teaching of Jesus*, *The Fact of Conversion*, *In a Minister's Study* and excellent volumes of sermons.

The good work is still continued by men of learning and devotion. I must limit myself to the work of T. W. Manson, a Presbyterian trained in Cambridge who has had tempting offers to leave the industrial north, but who has made such a place for himself that he refuses to budge. His influence in Manchester itself is steadily growing and everywhere throughout the country his broadcasts and writings are listened to and read with the respect they deserve. I am myself particularly indebted to him for the learned work, *The Teaching of Jesus*. Two of the points he makes are not entirely new, but the importance attached to them is. One is that there was a development of the teaching as the ministry progressed and that the mission of Jesus falls into periods. The most obvious division is that marked by Peter's confession. Dr. Manson works this out in detail and shows, not only an interesting change of emphasis and vocabulary, but the emergence of ideas and phrases like "The Son of Man." The other point is that the teaching varies according to the audience. There is, it need hardly be said, no inconsistency, but it shows how our Lord adapted himself to the needs of his hearers. He had one way of speaking to the multitude, another way to the Pharisees and yet another way when he was dealing with his disciples. Not only were there differences of tone and vocabulary but to some extent the subject matter was different. With the multitudes he was reticent, with the Pharisees sometimes polemical, with the disciples communicative. All this is worked out in great detail and with much suggestiveness.

Similar things are happening in other lands, but they are making a new world. Some of the churches seem to be waning in influence, but the halls of learning are full of vitality and promise. The lecturers are well equipped and anxious to impart knowledge. The students are keen and hardworking. They will go out to their various spheres with confidence and give the information for which youth everywhere is thirsting.

Sound Attitudes Toward Sex

(From page 12)

Homosexuality

We call conduct which deviates too much from common, accepted practices a "perversion." Homosexuality is an example. Yet if we accept the psychiatric explanations of causation, we can hardly apply the dictionary definition of "perversion" to homosexuality. According to the dictionary, perversion means "obstinate in the wrong, willful." The synonym given is "cranky." This hardly describes the situation of a person whose emotional growth is thwarted by environmental circumstances so that he is blocked at the homosexual level.

A shocking, seering bluntness can, of course, damage efforts to build good attitudes toward sex. This extreme should be avoided.

We do need an attitude and a vocabulary which will enable us to speak frankly and straight-forwardly about sex.

6. We need to move from an attitude of

strictly individual concern

to

a recognition of social implications of sex

Sex has been considered for so long a strictly private matter that the average person finds it hard to think of sex in social terms. Ask an individual or a group if the sex life of an individual, or of partners in a sexual experience, is any business of people in general. The usual reaction is that it is not. What the person or couple do in their sexual relationship is their concern alone. Let society mind its own business!

Yet a little thought very shortly indicates that a strictly laissez-faire attitude is unacceptable. We need to consider the relationship of sexual behavior to social welfare, and to support an attitude which predisposes individuals to think in terms of group welfare.

7. We need to move from an attitude of

rigid masculine dominance, and female subordination

regarding the sexes as alike in all respects

to

a flexible, equalitarian regard for individual personality and an acceptance of the unique values of sex membership

The inclusion of this attitude represents the growing concern for making all aspects of male-female relations a part of the consideration of sex education. There is much to be said on this topic, and books have been written on it.

The last century has seen women gaining much greater freedom. A wider

AN APPROACH TO CHRISTIAN UNITY

The Pastor's Radio Forum

*by William Folprecht**

"THE trouble with the Christian Church today is that most of the members are too lazy and expect the minister to do all the work. The many divisions of the church also handicap it in its program to save the world. Denominations are a direct violation of Christ's prayer that all his followers be one! The church needs to wake up before it's too late — and to adapt its program to today's jet-plane, atomic age if it is to survive!"

What would your reaction be if sud-

*Minister, Union Street Christian Church, Schenectady, New York.

denly one night you heard three different voices each crisply crackling forth with one of the terse statements above from your radio loudspeaker? Would you be tempted to listen in to what follows?

Most listeners in the Capital District of Albany, Schenectady, and Troy catching such attention-arresting words each Thursday night for the past three years have been inclined to continue listening. Their interest deepens, too, when they learn that it is three Christian pastors who have been making the unusual remarks emanating from their radios.

The program utilizing such gripping statements to secure the interest of listeners is "The Pastor's Forum," presented each week by the Protestant pastors of the community. Similar to the "University of Chicago Round Table" (after which it was originally patterned by the writer, who first introduced it in another city), the "Pastor's Forum" has met with unusual reception in this area. The owner of WSNY, the local outlet over which it has been presented since its inception in this vicinity, declared it to be "one of the finest public service broadcasts we have ever given."

Genesis of the Pastor's Forum resulted more than five years ago in Lancaster, Pennsylvania, where the writer was a member of the ministerial association's radio committee. For years the pastors had been utilizing a quarter-hour segment of morning time on the local station for Morning Devotions. When a new station began operating, its program director asked for a similar broadcast.

Believing that a different approach to religion other than the familiar devotional type of program might be worth trying, the radio committee accepted the writer's suggestion to try a "round-table" format. The broadcast met with much success in Lancaster, where an afternoon hour was used.

Upon arriving in Schenectady the writer was asked to serve on the radio commission of the County Council of Churches. During his first year on the commission the Pastor's Forum was initiated. Recently it was cited by the New York State Council of Churches in its "Interchurch Cooperation Services."

Comments concerning the broadcast which weekly features three ministers from as many denominations in informal discussions include: "It's one of the finest efforts toward Christian Unity I've ever heard of!" "It's discussions, presented in the language of the layman make one sit up and think." And on one occasion a member of the church told us with an emphatic shake of the head: "Such a meeting of three ministers without their quarreling would have been impossible fifty years ago."

We do believe that the broadcast is an example of Christian Unity. The spirit shown by the ministers in both cities where the broadcast has been presented, and the fellowship it has afforded, have been remarkable.

Topics discussed by the ministers on

THE AUTHOR IS THE CENTRAL FIGURE IN THE PANEL

range of activities has been opened to them. New occupations, voting privileges and political influence have accrued to women. Yet in many of our attitudes we have failed to accept these changes in the status of women. The American philosophy, someone has said, is that "men and women are equal, only men are more equal than women."

Early feminist leaders reacted to the rigid patterns of masculine dominance and feminine subordination which are part of the paternalistic family system with a counter-argument. Men and women, they said, are exactly alike and should be treated alike in all respects. The leaders of the early "equal rights for women" movement were especially rigorous in espousing this idea.

Unique Contribution of Each Sex

Liberal thinkers have pretty largely emerged from that stage today, however. They now believe that men and women need to accept each other as individuals with different capacities and potentialities. The more traditional, self-conscious awareness that each belongs to the "opposite sex" is a hampering attitude. They realize that each sex has an important and unique contribution to make to family and social life. This is an important element in a more satisfactory attitude. It enables both men and women to gain their personal satisfaction and prestige from their own contributions, rather than at the expense of members of the other sex.

The area of masculine-feminine understanding is one of our frontiers in developing improved relations between the sexes.

the half-hour broadcast Thursday evenings at 8:30 have been: The Church and Your Child, Christian Stewardship, What's Wrong With the Church?, Can the Church Prevent War?, and Let's Get Ready for Christmas. Similar topics can be prepared by any active, interested group of ministers and stations will be more than willing to grant time for this more modern type of broadcast.

The actual format of the program now is for each of the pastors to make a crisp statement as suggested. Then the announcer says: "We present again another session of the Pastor's Forum, our weekly program by the Christian ministers of this community. In tonight's session the subject ———— will be the basis of discussion. We present now this evening's moderator, the Rev. ————."

The moderator then introduces the topic to be discussed, in a brief, provocative one-minute message. Following this he introduces each of the guest participants by name and church. After this they begin the actual informal discussion, using notes, clippings, etc., if necessary, but not reading from a script. We have found that the informal atmosphere makes for better acceptance on the part of the listeners.

Moderator Is Key Man

During the informal discussion the moderator is the key man. It is up to him to see that there are no air blanks but something is being said by one of the three speakers at all times. When discussion lags he inserts a question to arouse interest and cause comments to be made. He places the cement between the bricks being laid to create the program, by the two guests.

Our procedure for airing the Forum is as follows:

The three men assigned the broadcast meet a day or two ahead at a central location, usually the YMCA or the YW, which in our city has better facilities for such small meetings. There, in a brief, preliminary meeting which we usually precede with prayer, believing the broadcast is part of the church's vital service to the community, we line up the various phases of the subject adaptable to radio.

A mimeographed list of suggestions to participants in the series has helped considerably in making the broadcast more effective. We have found that some ministers, when first asked to appear on such a broadcast appear hesitant, being more experienced with the single-man devotional program. Some fear they will not be able to "keep going" during a half-hour informal discussion. The sheet of instructions has helped.

Some of the suggestions include:

"Please limit your remarks to one minute or less, remembering that this is not a preaching session, but a round-table discussion.

"Avoid rustling papers, tapping pencils, etc., during the broadcast. The slightest noise or motion of papers, pamphlets, books, etc., will be picked up by the microphone and sent over the air.

"If you wish to interrupt a speaker, make a definite motion with your hand, so he takes the cue and will pause to permit you to express yourself. Interruptions are in order, when handled correctly, as they help make the program sound spontaneous, one of the aims of the broadcast.

"Use the last name as well as title of the man to whom you are addressing your remarks, to identify the members of the Forum. For example, say, 'On that particular point, Mr. Brown, I cannot see eye to eye with you,' Or, 'Yes, Dr. Smith, that's a good thing to keep in mind.'"

A tape-recording of the actual broadcast is usually made while we are on the air, and then listened to after the broadcast. This usually teaches us a great deal about ourselves and helps us do a better job the next time we are on the air. The station cooperates in preparing this tape in its control-room.

Posters furnished by the station were placed in churches during the first year of the broadcast, to introduce the program to church-members. Now that it has been established they are no longer used, but a postal card, listing the names of the ministers and the topics for the broadcasts, is mailed each church monthly.

By using this type of broadcast we feel we are getting across to our audience the Christian standards the church must constantly be espousing. As one avid fan said recently, "The program is different. It doesn't sound like preaching. And, anyway, I can always go to church on Sunday and hear a sermon."

It has been said that of all institutions the church is the slowest to adopt modern methods of instruction and communication. We feel that this is not true of the churches and ministers of this area, who are utilizing this newer and more effective method of religious education.

In Answer to Trueblood

Few changes have been made in the content of church services for a hundred years, said Elton Trueblood in his book *Alternative to Futility*. Harold R. Husted, minister of the First-Park Baptist Church, Plainfield, New Jersey, thought he might do something about that. The result is a morning plan of worship which is unique and suggestive.

11 A. M. Morning Worship

ORGAN PRELUDE—"Solem Prelude from the 'Gloria Domini'" *Noble*

PROCESSIONAL HYMN 18—"O day of rest and gladness . . ."
Congregation will rise and join in singing second stanza

CALL TO WORSHIP

LORD'S PRAYER THE GLORIA

O SING UNTO THE LORD AND BLESS HIS NAME[1]
Song Service led by Mr. Holt and the Choir

O GIVE THANKS UNTO THE LORD, FOR HE IS GOOD[2]
Mr. Ernest Thornton
Mrs. Philip Reynolds

TEACH ME THY WAY, O LORD
Scripture Reading—Exodus 20:1-11; Mark 2:23-3:6

Editor's interpretations: 1. A song service which is rather unusual in the morning worship. 2. Laymen participate in the prayers. 3. A period for personal and silent prayers. 4. In this period worshippers are asked to make a definite commitment to some worthy purpose in connection with the church or community life. They are encouraged to write their names on the form below so that the pastor will know that the service led to a decision.

Anthem—"Teach me O Lord" *Atwood*
Sermon—"Our Christian Use of Sunday" *Dr. Husted*

BE STILL, AND KNOW THAT I AM GOD[3]
"Be still, my soul . . ." *Sibelius*
Silent Prayer Bidding Prayer
Choral Response

HONOR THE LORD WITH THY SUBSTANCE
Offertory Anthem — "Thy Wisdom Lord" *Russian Traditional*
Presentation of Tithes and Offerings
The Doxology
Prayer of Dedication

CONSECRATION OF SELF—[4]
John 17:13-19 — "For their sake I consecrate myself"
Hymn of Consecration 242 — "Take my life and let it be consecrated, Lord, to Thee"
Closing Prayer Benediction
Choral Response

ORGAN POSTLUDE—
"Fugue in O Minor" *Bach*

We understand that this program of worship is not, as yet, adopted for every Sunday use but is in the experimental stage. One of Dr. Trueblood's criticisms of modern worship is that it is insipid. This certainly is not. But it is new, unique and daring. Experimentation in this area may be very useful at the present time.

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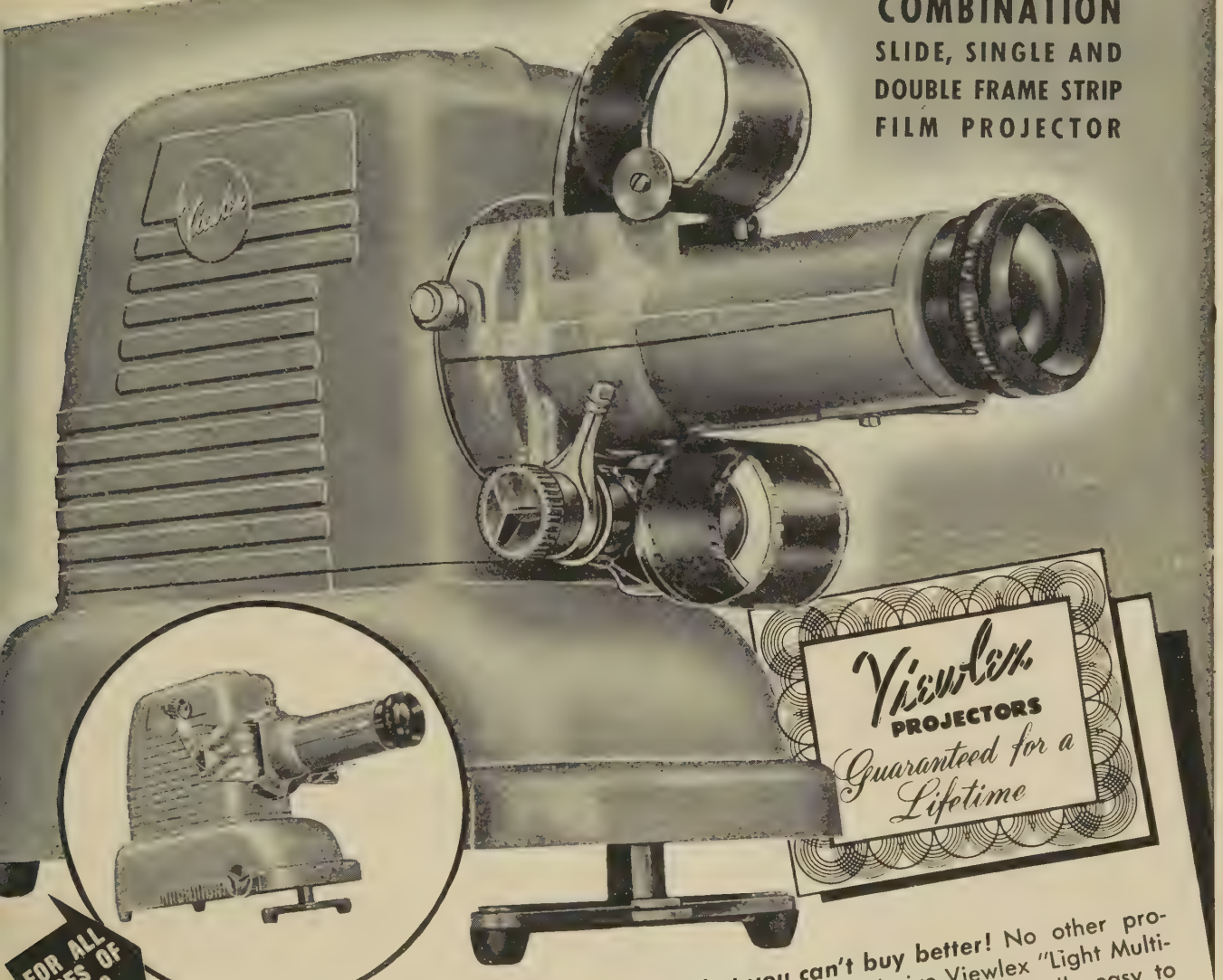

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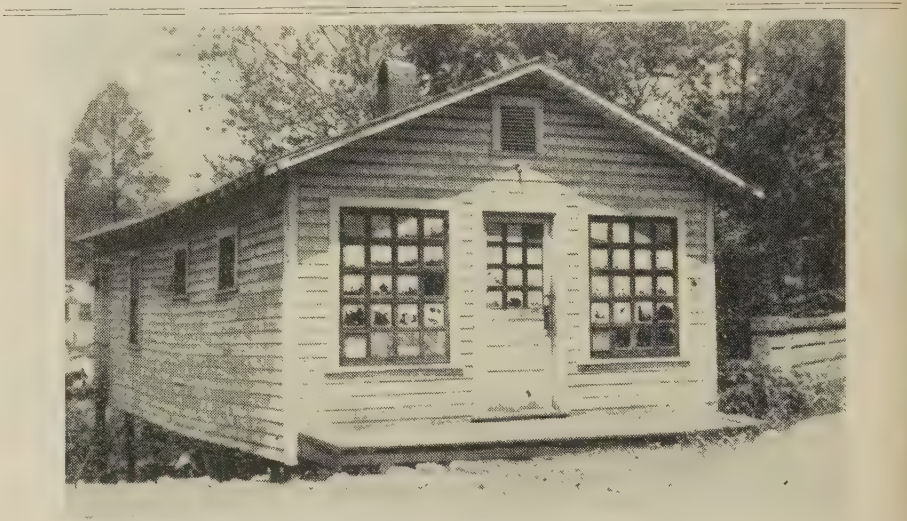
THE STORY OF RATTLESNAKE RELIGION

They Shall Take Up Serpents

*by John A. Womeldorf**

THE handling of serpents is taken for granted in the Cumberland Mountains of the Tri-state area of Virginia, Tennessee and Kentucky, just like the coming of summer. Open season for this strange religious practice is in the good old summertime and for the first time in years a summer has passed without the group attracting nation-wide attention through their unorthodox practices. Bill Parsons, the apparently indestructible leader of this small religious sect known as the Holiness Faith Healers, had planned for a great "Trio State Meeting," but there were so many difficulties and "the snake handlers are scattered about mighty bad," he writes. Hence no meeting of great significance.



SHRINE OF DIVINE HEALING, STONE CREEK, VIRGINIA

For these folk the handling of serpents is an essential part of faith and practice. They take up the Bible with literal simplicity and do not seek for "easier interpretations" in the matter of taking up serpents, walking through fire, and drinking deadly poisons. For them "The Word" is enough: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover."—(Mark 16:17-18.) "Behold I give you power to tread on serpents and scorpions, and over the power of the enemy; and nothing shall by any means hurt you."—(Luke 10:19.) "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."—(Isaiah 43:2.)

For these sincere folk the devil is a serpent to be overcome and one cannot overcome a big devil unless he can overcome a little snake! When the fear of the serpent is overcome they resort to "baths of fire." The cooked but painless hands which have been subjected to blowtorches bear mute testimony to great faith. Even this trial, however, fails to satisfy some of the faithful who have introduced strychnine as a religious rite and have challenged physicians to make the dosage as potent as possible. Lives have been sacrificed in this way but most of those subjected to this ordeal have survived.

The practice of handling serpents as an act of faith and worship seems to have originated in the Cumberland Mountains about the time of the World War I. "Little George" Hensley of Pineville, Kentucky, claims to have been handling serpents over a period of forty years and has been bitten over 250 times by them. He has recovered from each one without medical aid, the unpardonable sin of the Faith Healers. "Big George" Hensley of Harlan, Kentucky, is regarded as the founder of the sect in Eastern Kentucky in the Pine Mountain section nearby.

Since 1935, Stone Creek, Virginia, has been accepted as headquarters of the group and hundreds of dispatches have originated there and gone across the country on the wires of the Associated Press and the United Press. This little group has made the big newspapers and the slick magazines as has no other religious group in recent years and if publicity were the sole criterion of its significance in the field of religion the Holiness Faith Healers would have no close competition for first place—at least in the summer time! The large denominations break into print about once a year at their annual assemblies, but this group is the inspiration for regular, and when they are going well, daily, dispatches of newsworthy events.

Stone Creek is a mining pocket between great mountains thereabout. The community and its environs represent a mingling of people from the isolated sections of Virginia, Tennessee and Kentucky. Through the years the hardy Scotch-Irish settlers have mingled with the descendants of criminal immigrants. Nearby Logan County was for a long time known as "Rogue's Harbor" or "Satan's Stronghold." "Bloody Breathitt" County is not far away. Here is one of the great land-locked portions of the globe where contact with the outside world was long in coming and even with improved means of communication many of the people prefer to remain apart and do not take too quickly to "new-fangled" ways. The impulsive character of the people is revealed in politics, law and order as well as in the field of religion. Exciting revivals have long vied with family feuds to satisfy a primitive lust for excitement. The people are seldom satisfied with the more orthodox practices in religion and often refer to the historic churches as "fallen churches" and much prefer their own little churches where "The Word" is preached in all of its unadulterated literalness and manifest power.

The practices of these folks have always been more interesting than their peculiar beliefs. A snake is fascinat-

*Minister, Princeton Presbyterian Church, Princeton, West Virginia.

ing to many people even if it is repulsive to most. The cultists clothe the serpent with religious awe and make of it an objective test of faith for the worshipper. Most of the services begin "cold," but with prayer and the singing of the old revival tunes like "The Devil in a Box" and "Ring Them Bells of Love" accompanied by the off-beat music of guitars much enthusiasm is generated. As the group clap their hands, moan great exhortations to "Sweet Jesus," and scream in the unknown tongue, religious emotion rises higher and higher. Then at the proper time, "as the Lord moves," copperheads and rattlers are taken from the boxes, caressed and placed around one's neck, and passed from hand to hand. Some take off their shoes and tread on the serpents in order to take the Bible even more literally. Some appear to be hypnotized; some have apparently surrendered all human judgment in their religious enthusiasm.

Many more people attend the services than participate, as is natural. People who have a deathly horror of snakes will often go to see them fondled and handled as the carnival discovered long ago. The Shrine of Divine Healing at Stone Creek, Virginia, is a tiny, white, frame building, its total dimensions little larger than an average sized room. Though it easily accommodates those who care to participate it cannot care for the spectators who crowd the doors and windows and create a traffic hazard on U. S. Highway 421 which runs hard by. The little shrine has drawn crowds of 2,000 for ten consecutive weeks and twice as many on special occasions, such as "the national snake handling demonstration."

The strange practices of the snake handlers have been published, so they say, "unto the uttermost parts of the earth," including the tri-state area, Ohio, Michigan, Indiana and West Virginia, and through the Carolinas to Florida and Alabama. At Sylva, North Carolina, Albert Teester attracted nation-wide attention when he allowed a five-foot rattler to sink his fangs in his right arm. He thereby earned the title of the "Rattlesnake Evangelist," and was regarded as a seven-day wonder. At Birmingham, Alabama, eight rattlers refused to bite two Church of God evangelists. At Bartow, Florida, a large black rattler was more accommodating and Alfred D. Weaver died in a very short time. At Hall Station, Georgia, two rural preachers, Rev. Gordon Miller and Rev. Floyd Fowler, of the Free Church of God, plunged their hands into a box of venomous snakes and lifted the squirming, hissing reptiles rapturously above their heads—all to the pulsating, voodoo-like rhythm of handclapping and wailing voices. Though they declared "the Lord was in them" they ignored the mute invitation of a glass of water and a can of household lye which stood on a nearby table. Ernest Davis died at Lyerly, Georgia, a short time before when he drank poison to prove his faith.

Three deaths occurred at Cleveland, Tennessee, in 1946, when the Reverend Henry Skeleton died of snake bite and Walter H. Henry died shortly thereafter. At his funeral a rattler was passed about and his brother-in-law, Hobart Wilford, was fatally bitten. Wilford's funeral was held without benefit of snakes, the funeral director having extracted a solemn promise to this effect from the bereaved relatives. An interesting incident took place in the Dolly Pond section of Tennessee when Luther Morrow was bitten by a big rattlesnake; the snake died the next day, whereas Morrow went about his accustomed tasks without ill effect!

Just how many lives have been sacrificed on this altar during the past decade is unknown but it must be in the neighborhood of twenty. *Life Magazine*† in 1944 estimated the number at six in

†July 3, 1944.

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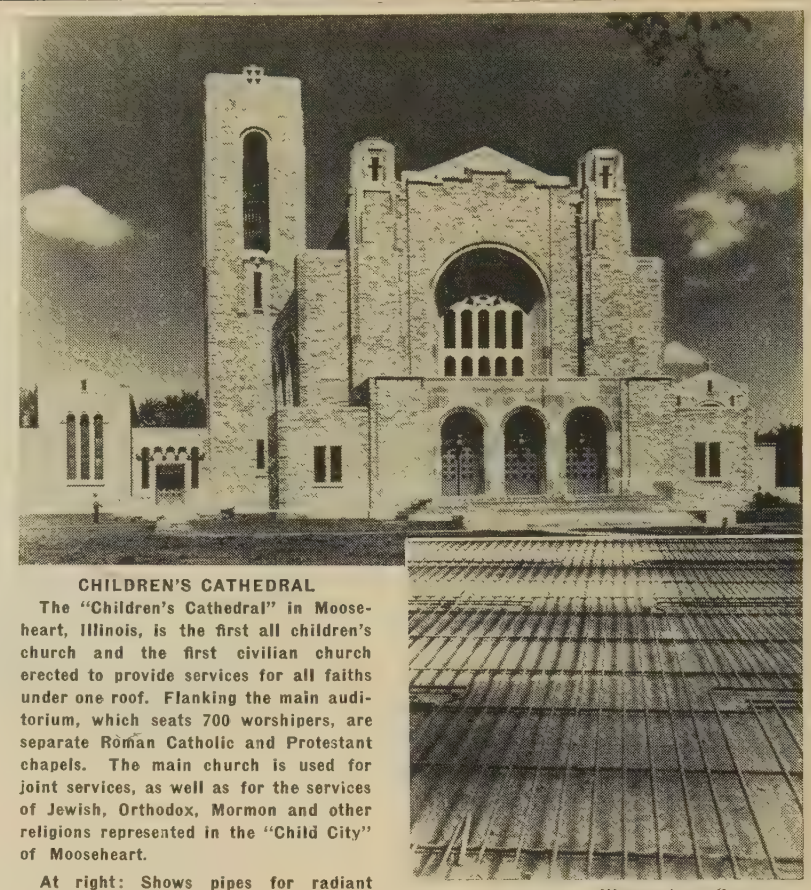
eight years. Harold Preece,‡ two years later, estimated the number at eight. Since that time the number has at least doubled. Few of those who are bitten die, and according to medical testimony more die from fright than from poisoning. Authorities maintain that copperhead bites are fatal in only about one per cent of cases, as against five per cent for rattlesnake bites. Immunity may be built up by repeated bites or the excitement of handling reptiles may cause the body to manufacture an antidote. Some stoutly defend the efficacy of corn liquor! At any rate a favorable death rate has been in evidence among those who have been bitten in the course of religious services.

Many Court Decisions

But the general public has not been converted to this new faith nor convinced that it is good or proper or Biblical. To endanger one's own life is one thing; to endanger the lives of others including women and little children is quite another thing. Snake handling in religious services was banned in Florida in 1936 following the death of Alfred D. Weaver. Kentucky followed suit in 1938. In 1942 the Virginia Supreme Court reversed the decision of the Lee County Court (where Stone Creek is located) and held that Otis Burke and G. W. Givens were responsible for injuries sustained by their worshippers. Threat of legislation in Virginia seemed to make the cultists more zealous as they called for more and larger snakes. They vigorously denied that any of their snakes were "doped" as the newspapers charged. Bill Parsons invited the governor to the National Snake Handling Demonstration in 1945 but he declined with thanks. Thousands of others did attend, four persons were arrested and four snakes killed. Three were killed on the spot and one crawled out of one of the arrested men's shirts and the officer felt his cold coils against his own body. In the mad scramble four snakes escaped. "Come and get me! Praise the Lord!" shouted one zealot as he touched his lips to the forked tongue of a big snake. The leaders gently resented the interference of the authorities and found some support among legislators, but snake handling was soon banned in Virginia.

Tennessee had already banned the snake handlers and the Tennessee Court of Appeals ruled that death by snake bite is not "accidental death" so that a widow could not collect double indemnity from an insurance policy. Legislation has not restrained the movement to any appreciable extent and in some instances it seems to have made them more extreme. They are more sensitive to messages from God than they are messages from governors. When persecuted in one state they flee to another and when challenged they orate on religious freedom and instructions from the Almighty. If they are bitten they rather rejoice; if jailed their friends expect prison walls to fall like the walls of Jericho; if they die they do so "a-trusting the Lord rather than live in sin by having the devil send one of his to make them well!" Sometimes they are taken to physicians over their protest. Usually their faith is unshaken even in death, as was the husband of Mrs. Martha Mullins, Queen Shoals, West Virginia, as he faced the task of caring for nine motherless children whose ages ranged from five months to seventeen years.

‡Harold and Cella Preece, "Dew on Jordan." (New York: Dutton, 1946).



CHILDREN'S CATHEDRAL

The "Children's Cathedral" in Mooseheart, Illinois, is the first all children's church and the first civilian church erected to provide services for all faiths under one roof. Flanking the main auditorium, which seats 700 worshipers, are separate Roman Catholic and Protestant chapels. The main church is used for joint services, as well as for the services of Jewish, Orthodox, Mormon and other religions represented in the "Child City" of Mooseheart.

At right: Shows pipes for radiant heating in process of construction.

Illustration, Courtesy, A. M. Byers Company

Most of us have a fellow feeling with the boy who was telling his pastor of an experience at a snake handling meeting:

"Parson, I had a feeling in here," he said, as he pointed to his heart.

"Well, what did you do about it?" asked the minister.

"I went up to the preacher when he gave the invitation," he replied. "When I got there that preacher looked me in the eye and said, 'Sinner, has you got it?' "

"Yes, sir," says I, "I got it."

Then, says he, "Are ye sartin you got it?"

"I'se sartin," says I.

"Well," says the preacher, "if you are sartin, put your hand in that box and take out one of those sarpents."

I looked at those two copperheads and they kept licking out their tongues at me, and I felt that warm feeling in there leaving, and I looked at those snakes and they looked at me, and my knees started shaking and I cried, "Parson, parson, I ain't got it."

HONORS PAINTERS WHO REDECORATED CHURCH

Springfield, Massachusetts—Members of First Congregational Church here, which was founded in 1637, were so pleased with the fine job done by the painters who redecorated the church that they had them as guests at a special service and then at a tea held afterwards.

"The painters were pleased beyond words that we appreciated their workmanship," said the Rev. John Elmo Wallace, pastor. "It was a little thing we did. But appreciation is amazingly powerful; it grows and brightens the lives of many for years after its expression. We do well to remember that."—RNS

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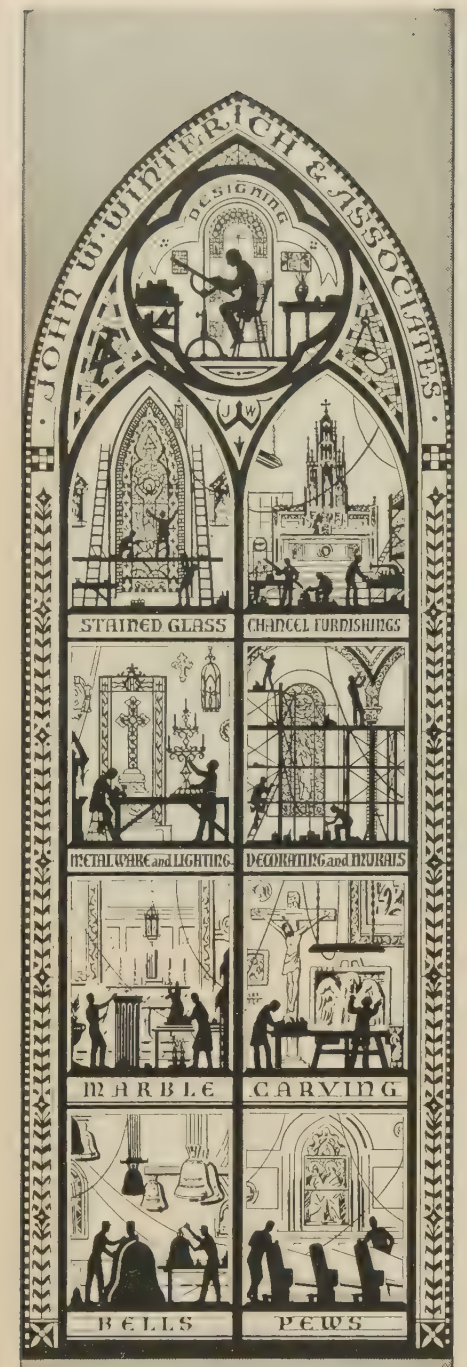

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Shall We Abolish the Parsonage?

*by Robert Bond**

THE church wins its greatest victories when it speaks the language of the people. The greatest gains the church has ever made have been when the spokesmen of the church have been on a level of understanding with their fellow men. It is time the church took another bold step forward and took under its wing the banishment of the parsonage. For those who have lived in parsonages and have later taken a parish where they have supplied their own housing it will not be difficult to point out the many advantages.

Probably the first advantage is in the far greater understanding the minister is likely to have with his people. The parsonage has often been the greatest source of annoyance to both minister and people. Common complaints on the part of the minister run the gamut from the parsonage being much too small for his family or so large that a lone couple are lost in it. Complaints about the kitchen, the plumbing, the electric outlets, the furnace and the wallpaper are common. Ministers can often complain more readily about the too adequate dripping of the roof or the inadequate drainage of the basement than they are able to muster prophetic fervor for more needed reforms. If the minister owned his own home or was responsible for renting it, he would soon find out what it is like to deal with a landlord or to patch the troubles within his own home. He would soon forget to grumble about the plumbing in the bathroom or the cupboards in the kitchen.

More important than other things he would begin to understand the financial sacrifices most families make if they are ever to own their home. And it is quite likely he would be more satisfied with his housing without much vocal protest.

Because the experience in our family with home ownership has been so worthwhile to us, the rest of this treatment of the parsonage will be a contrast between it and the minister's own home. Some of the things said cannot have their total immediate effect because most churches are accustomed to having a parsonage and the thinking runs in that direction whether or not the particular church owns a parsonage. In the main it is expected these statements will apply to most situations.

From the minister's standpoint one of the most advantageous things is the right which is his within the four walls of his own home. If he wants to decorate one room with pine panelling on one side, wallpaper on another, paint on the third, and tile on the fourth, he can do so with the perfect freedom which is his in his own "castle." He is free to invite or not invite and his family finds the load lightened by the fact that the parsonage does not carry over into the minister's home. Here is one haven which is not owned by the congregation. Indeed, the likelihood is that many more churches would provide office space for the minister in the church and the church's activities would begin to center rightly in the church itself.

Still another reason in favor of abolishing the parsonage is the tendency it would have to promote longer pastorates. Certainly far more ministers would own their homes if there were no parsonages. Mobility is greatly decreased on the part of almost any person who invests in a home. Many simple problems that arise which seem for a moment insurmountable would be more easily relieved if the minister felt the permanence of owning his home and the people also came to consider him as a permanent resident. Although the minister's family ought not be the only consideration in abolishing the parsonage certainly the feeling of permanence on the part of the minister's family and for the sake of his children would be a salutary thing. The home is a sacred part of any minister's life and anything that would make more stable the future of the children of the minister ought to bear some consideration. The shifting from school to school; the necessity of tearing away from cherished friends; and the constant geographical insecurity detract from the possibility for a wholesome life which any child ought

*Minister to Congregational Christian students, University of Washington, Seattle, Washington.

to have.

Of primary importance also is the fact that no parsonage can ever be suitable for every family. There are great spaces between the tastes and needs of ministers and their families. The variety can run from a minister with several children to a bachelor, widower, unmarried woman or married woman whose husband is occupied in some other work. It is impossible to construct or purchase a home that can fit the needs of the so-called average minister's family.

Another factor of real value is the responsibility which is added to the minister—and wholesome responsibility it is. There is no reason why the minister should have housing that is free from all taxes. He would certainly feel more a part of the community if he owned some property, paid taxes on it and was interested in the way the tax money was spent. While the minister often has fairly heavy professional expenses he also has a variety of easy spots where he gets by with the minimum contribution. Most ministers would have a decidedly different picture of taxation and school boards, local politics and park boards and many other public matters if they felt this added responsibilty of home ownership.

The responsibility also carries over into the thousand and one things that need to be done around a home. The minister's picture of responsibility is too often limited to picking up the telephone and calling the head of the property committee to tell him the paint is cracking or the eaves leaking. If he owned the house he would not expect an expert to jump through a hoop the moment some tiny matter needed attention. The blisters and calluses gained from sawing wood for stair repairs; the fingers stuck with paint from redecorating; the back worn from digging to find what's wrong with the septic tank or the sewer pipe; would all make the minister not only more understanding: they would make a better man of him for the labors which were his.

From the minister's point of view all the struggle would be well worth any sacrifice as he realized the increasing investment which was his. Actually it would become as valuable an investment as his annuity or his insurance estate. Most ministers are notoriously poor business men. The ability of many a minister to understand the facts of business life would be immeasurably increased after one or two encounters with a real estate man.

The ability of the minister to learn about property would also be of value in his understanding of the church property. His knowledge of insurance, mortgages, or roofing and drainage, of decorating and construction would of necessity be greater through the interest in his own home. Nowadays most ministers spend at least thirty-five years in the ministry. A person would have to be quite incapable of learning to go through that much experience and still not have anything to show for his investment in a home.

Unquestionably the minister who invests in a home has far more tangible goods than does the minister who does not. The home investment also gives the minister tutoring in making possible wiser use of his money on other expenditures. This does not mean to infer that a minister ought to be wealthy but it does infer that he ought to be solvent.

Some of the experiences which grow out of home ownership cannot easily be compared with parsonage living. In these six areas: understanding, privacy, responsibility, suitability for an individual family, permanence and investment, the comparison is quite easily made. From this side of the fence it looks as though home ownership has the edge for both pastor and people.

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HELP FOR THE DEVOTIONAL LIFE

The Minister's Hour of Power

*by Russell J. Prentice**

IS there an Hour of Power for the minister whereby he can recharge batteries that give forth diminishing power and a weak-burning light? The secret is to be found in the minister's devotional life, in the kind of books he reads when the deep calleth unto the deep. Some of us do a lot of reading, but the question is, What is it doing for us? Isaiah suggests after all that it is "the Lord which maketh a way in the sea and a path in the mighty waters." (Isaiah 43:16)

A young lady, with great admiration, was watching the captain of a Mississippi steamboat skillfully spin his wheel from side to side, avoiding the shallow places in the river. She said, "You certainly know every shoal and sandbar in this river, don't you?"

"No," he replied, "indeed I don't, but I happen to know where the deep water is." We ministers are irresponsible and reckless river pilots, indeed, if we are reading only books that explain every new kind of doctrine (even old ones), or reading a half pound of daily newspaper to keep us posted on the distressing trend of world affairs, if we are neglecting another kind of reading that fits us for the job God, above all else, has called us to do. If we are able to guide others we must learn from the pilot and instead of worrying about every sandbar, we ought to concentrate on where the deep water is found. It is the kind of assurance that we may feel and our people may feel expressed in the prayer, "When thou passeth through the waters I will be with thee."

This needful experience is expressed in many figures throughout the Psalms, but not more appropriately than that of the Twenty-third, "He restoreth my soul." A little boy whose father owns a grocery store made this comment about that phrase, "I have noticed that when people come in and buy things the shelves become empty. Then my father goes out and gets more things and refills the shelves. He couldn't stay in business if he didn't do this. Isn't that what the man who wrote the Psalm meant?" A man has reached a dangerous position when he begins to try to move the goods, canned goods at that, to the front of the shelves because he is too lazy or too poor a manager to have a reserve supply from which to make a real replenishment.

The steps leading to the devotional life are not easy. In Belgium in 1914 a significant spiritual movement started in a reclaimed farmhouse, which became a rest house behind the lines of battle. On the first floor men visited and passed the time of day together in good fellowship. On the second floor newspapers and magazines and good books to read, things of general good taste. The third floor had to be approached by a ladder, it was the place where the farmer had stored his produce, but now was converted into a chapel with rough benches. And it was to the third floor that the fighting men went when the need was the greatest. So many of us who are tempted to live on the first story, dwelling always among our people, may pray, "Oh, God, in whom we live and move and have our being." But it might more honestly be, "Oh, Congregation, in whom we live and move and have our being."

What we need is initiative and wherewithal to climb the ladder which leads beyond human fellowship, beyond good ordinary reading, to an upper room for an Hour of Prayer from on high.

J. Manning Potts speaks of the "rocky road to sainthood," and he quotes one of the foremost of our devotional writers, Brother Lawrence, who prayed, "Oh Lord, let that become possible to me by Thy grace which, by nature, seems impossible to me. Thou knowest . . . that I am quickly cast down . . ." Later on describing his progress he says, "Thus by rising after my many falls and by frequently renewed acts of faith and love, I am come to a state wherein it would be as difficult for me not to think of God."

This suggests that developing a personal devotional life has serious implications; the ear that is so definitely attuned to the sound of the world about it may not hear the "still, small voice." The eyes that have become short-sighted will require a lot of re-education before they can begin to see daily glimpses of heavenly things. Mr. Potts describes a church janitor who was tired of washing the dishes after the church suppers because he said everyone was so "disencouraging." There are many things about the church machinery that are disencouraging to a fruitful devotional life. But the rewards are worth it, for the mind and spirit will be sharpened and a new spiritual power will radiate into the minister and to his flock, if it doesn't get short-circuited in a committee meeting. It will bring a blessing to his home, too, and we have the inner satisfaction of knowing we are no longer cisterns but ever-giving wells.

The Follow-Through Counts

So often we are willing to start with this business but it is the follow-through that counts. Morgan P. Noyes has this fitting description of our problem:

It comes as a surprise to many people who are part-time rural residents that brush cutting is a continuous task for people who want to live in the open. When land is first cleared, it looks as though that job were finally done. It never is done finally. Every stump sends up young shoots which have to be cut away each year. Birches and maples seed themselves, and the bare ground of one year is soft green the next, and if neglected soon becomes jungle. Here and there through the forests of New Hampshire run stone walls among the trees, telling their melancholy tale. That land was once cleared by arduous labor, the stones were pulled out of the ground and dragged to the boundaries for walls. Crops were planted, and homes made in the wilderness. But the wilderness won in the end. The struggle was too much, and the forest closed in again on the spot where someone had made the beginnings of a civilized life. Brush cutting in time would have saved somebody's farm.

The spiritual life is not all the enjoyment of distant views which the religious outlook on life opens up. It also involves the discipline which is necessary to keep those views open. Habits of thought, prejudices, dislikes, fears, egotism, the domination of secular interests — these things are never dealt with once and for all. They keep sending up new shoots in unexpected places when we are off our guard. Not only do they turn an individual life back to the wilderness, but they take over great areas of the life that men share together in neighborhoods and nations. It is easier to cut brush than to fell timber. "Watch and pray" said Jesus again and again, "that ye enter not into temptation." The penalty for neglect is return to the jungle.

Suppose we are willing to work hard at this business of brush cutting, what may we expect for our effort? For one thing, instead of being in discord, especially with ourselves, but many times with others, too, we get tuned up, much

*Minister, First Presbyterian Church, Alhambra, California.

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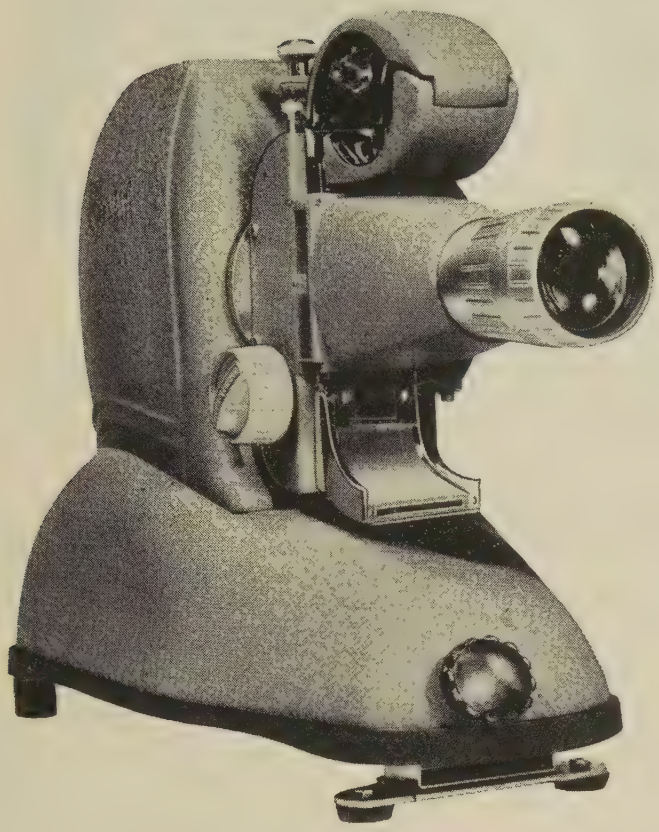

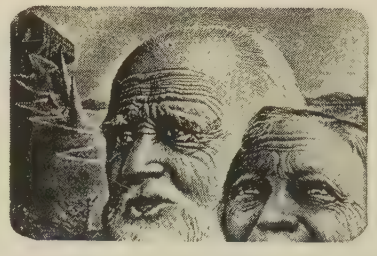

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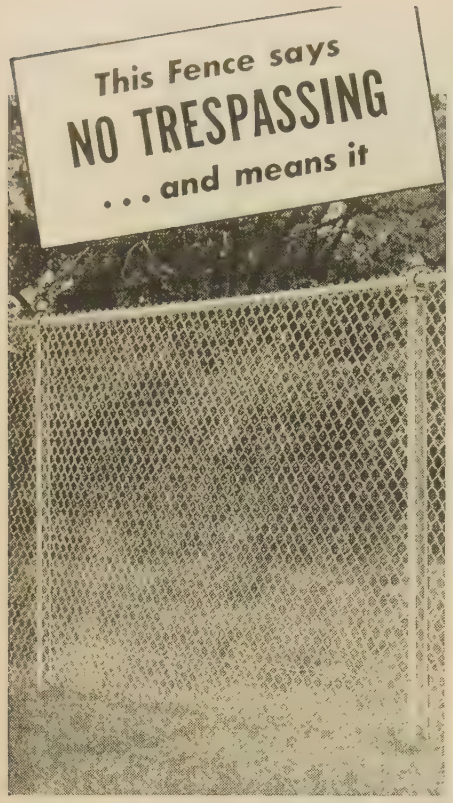

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By Paul Travis

This building for the Cedar Hills Congregational Church, Portland, Oregon, is all roof. Each slope is forty feet and there is a thirty-foot spread at the base. The little chapel will seat sixty worshippers and there is an adequate chancel. "And the cost was surprisingly small," says architect Warren Weber of Portland.

in the manner in which you remember the old sheep herder, when he wrote to a famous radio orchestra leader that he was lonely and liked to play his fiddle which was badly out of tune and would he have his concert master sound "A" on the program so that by means of his little radio he might tune up his fiddle. And the question, of course, is how many of us need to stand quietly and have Him sound "A" for our lives. That is one of the rewards of the devotional life.

Sir Christopher Morley takes a dull piece of glass and wonders why he is keeping it until he holds it to the light and the rich color reminds him that it is a piece of an old cathedral window which a caretaker had given him. And so we hold up dull, lusterless lives to God and he helps us to see our true worth and we are identified as one of his children.

But more than our personal strengthening, an Hour of Power in a devotional experience makes us ever so much more useful to our fellow men. They tell the story of a great, respected elder statesman who had laid aside the robe of his office. To him came a young aspirant, who said, "Tell me the secret of greatness. Tell me how to be useful to my fellow men. I have studied; I have been busy with many errands of service; I have been willing to undertake any responsibility. Why have I not been recognized? Why have I not become a leader?" And the secret of leadership and usefulness was made clear to him, and to us, as the elderly man filled a small vessel from a nearby turbulent stream. The two of them watched the sand and the mud and the dirt slowly settle down to the bottom of the glass until the water became clear.

When we get down to the specific reading matter for our devotional reading, our Hour of Power, let us remember that they are only means and not ends. Leslie Weatherhead suggests that as a telescope is the means by which we bring the stars within the range of our vision, so a devotional experience is the medium by which we may see God. If we are interested in the stars we should not spend our time admiring or criticizing the telescope. Look through it and see the stars!

What a person reads depends upon his taste. Some like mysticism; some like abstract philosophy; some like word pictures. A Christian's devotional reading should satisfy not only his taste but should give him a well-rounded diet. If a preacher is low in vitamin C he better take some whether he likes it or not, and not in a capsule form either, but the kind he has to chew upon.

It is taken for granted that a man will make the Bible a portion of his devotional reading. Of course, this kind of reading ought not to be critical or exegetical or homiletical or even literary. If you are preaching next Sunday on the Prodigal Son you had better not use that parable for your devotions the week previous. Some ministers prefer to use a different copy of the Bible in

their devotional reading.

Books Which Help

I have discovered that books on the ministry, if devotionally read with view of self-examination and improvement, make excellent devotional reading. For example, take the little book, *The Preacher's Primer.*** If you want renewed inspiration along these lines read Chapter 5, entitled, "The Preacher as Spiritual Athlete." The following quotation from his book will put the conscientious minister to self-examination:

The candle which burns at both ends and will not last the night, may produce a brighter light . . . but it is doubtful if such fleeting brilliance lights up the face of God and the pilgrim's way as satisfactorily as a less vivid flame, burning steadily across the years.

Early rising is to commence the day with an act of self-denial which, as it were, gives the mind a tone for the whole day. It redeems time for early prayer . . . How we use the first minutes of the day colors the subsequent hours and determines the quality of our response to the day's demands. . . . "In the morning will I direct my prayer unto Thee and will look up." . . . How perilously easy it is to postpone our personal interviews with the Lord, Whom we seek to serve. I speak only for the minister I know best but he confesses that often, for what he likes to describe as unavoidable interruptions, times of personal communion are abruptly terminated, or worse, indefinitely postponed. . . . The preacher who urges others to pray (the devotional life) elucidates ways of praying, but who neglects his own prayer life is like the groundling who champions air transportation over all other modes of travel, announces the flights and publicizes the schedules, but who never goes anywhere by plane himself.

Then for further inspiration on this matter you might read from Chapter 5 of James Stewart's, *Heralds of God.* He reminds the ministers that homiletics may be taught by books and lectures, but at the heart of everything stands what a man has gotten not of technique and rules and devices but from the deep levels of self-commitment and personal discipline, and his thinking long thoughts upon the Christ he preaches. He asks the minister whose carefully prepared sermon missed fire completely if possibly it missed fire because he had neglected the flame on his own altar. Could it have been that he was so busy preparing his sermon that he forgot to prepare himself? St. Paul says, "Take heed unto yourselves." Richard Baxter puts it, "Many a tailor goes in rags who makes costly clothes for others and many a cook just licks his fingers when he has dressed for others the most costly dishes. . . . It is a sad thing that so many of us preach . . . against hard-

**By David A. MacLennan, Oxford University Press.

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ness of heart till our own grow hardened under the noise of our own reproofs." There is no sure defense against that grim and tragic loss of reality and zeal and faith except in a daily renewed surrender of life to Christ. . . .

One of the books that I have feasted upon is, *The Light of Christ*,† by Evelyn Underhill. She uses a parable of looking at stained glass windows as ways to study the life of Christ. She speaks of the windows of the great city cathedral by which people pass and never appreciate the beauty which is to be seen from the inside, and she says:

And so in the same way we cannot realize God and all our Lord's lovely meaning as a revelation of God and His eternal truth and beauty from outside. One constantly hears people commenting on Christianity from the outside and missing the point every time. They are on the wrong side of the wall. How important then it is for us to be familiar with the inner vision! It is from within the place of prayer, recollection, worship and love, where the altar is, where the sacrifice is made, where we are all bound together in a life of communion. . . . Then we see the different acts and stages of His life like a series of windows through which stream into our souls the pure light of God. . . . First of all we look and see over the altar a vision of Christ triumphant, ruling the whole creation—and then we look round (to another window) at the method and cost of that triumph . . . it pierces the heart.

In a succession of windows we meditate and see a baby and a person who is teaching and healing and rescuing and transforming and like pilgrims we will go round and make a stand before some of those windows and in their light try to see what we are and what we ought to do.

The published letters of Evelyn Underhill offer a good guide to the path of the devotional life, offering helpful suggestions and rules to be followed.

Another book that has meant a lot to me this past year is Thomas Kelly's *A Testament of Devotion*.‡ I like what he says about the simplification of life:

We tend to be not a single self, but a whole committee of selves. There is the civic self, the parental self, a financial self, the religious self, the society self. And each of ourselves is a rank individualist, not cooperative, but shouting out his voice loudly when the voting time comes. Too commonly we follow the American method of getting a quick vote among the conflicting claims by a sort of chairman who does not integrate the many voices into one and leaves disgruntled minorities.

Many of the things we are doing seem so important to us. But if we settle down, take our life's program into the silent places of the heart and are ready to renounce according to God's leading, then many of the things we think we have to do lose their vitality for us.

The Great Commandment reads, "Thou shalt love the Lord, thy God, with all thy heart and soul and mind and strength—and thy neighbor as thyself." We can get so fearfully busy trying to carry out the second part of this commandment that we forget the first. The most important thing is not to be perpetually passing out cups of cold water. The deepest need of man is not food and clothing and shelter, important as they are, it is God. The worst poverty of all is poverty of the soul.

When we say yes or no to calls for service on the basis of inner promptings, decisions made in the quiet sanctuary of the soul, God never guides us into "intolerable scramble of panting feverishness."

Books that deepen our understanding of prayer constitute important devotional reading. A handy little book that appeals to me is, *The School of Prayer*, by Olive Wyon. It begins with a parable of white doves in which a man sees the birds rising from cathedral worshippers, some falling, some never able to rise, some dirty and battered but they make it up to the top and soar triumphantly out of the cathedral window. This is a picture of the prayers of many people. The polished, well-worded prayer of the selfish person seldom reaches God. Many a prayer gets on its way, but an unkind or evil thought kills it and brings it back to earth; and many a humble, clumsily worded, theologically warped prayer coming from a sincere heart goes straight unto heaven. It is a stimulating little book and it will help you to pray better.

Another helpful book is *Prayer*§ by Frank Laubach. It is a practical little book and makes the suggestion that the laws of telepathy and other mental processes may properly be associated with intercessory prayer.

I am insterested in spiritual therapy and have received much spiritual inspiration and help in a devotional reading of books on healing. I think God is

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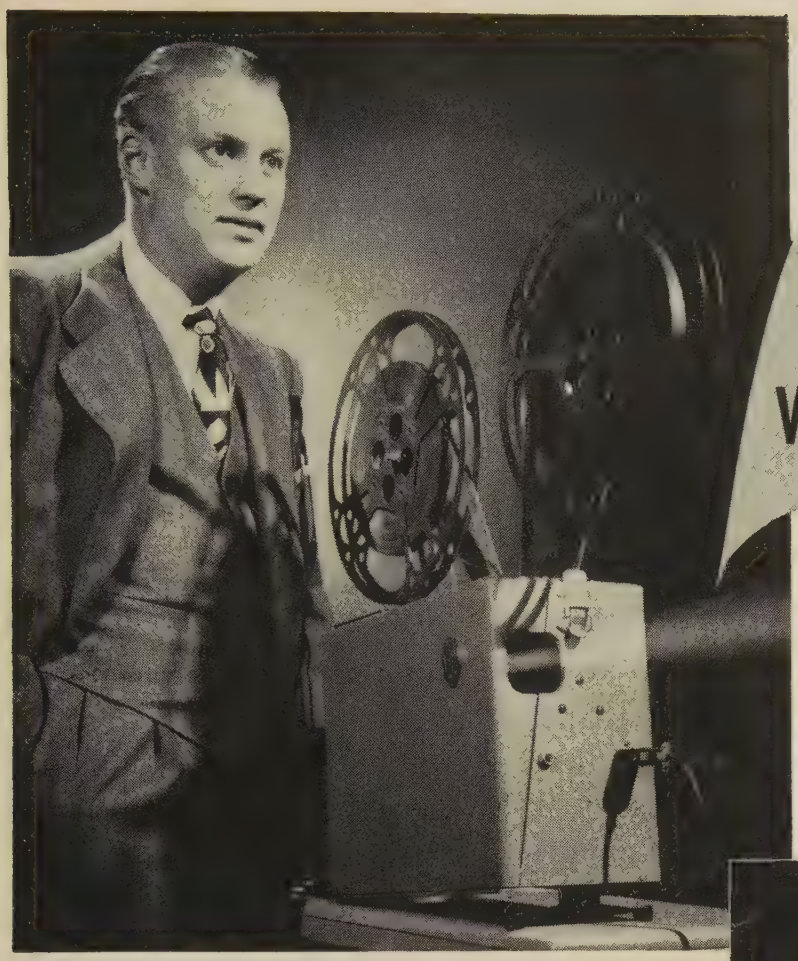

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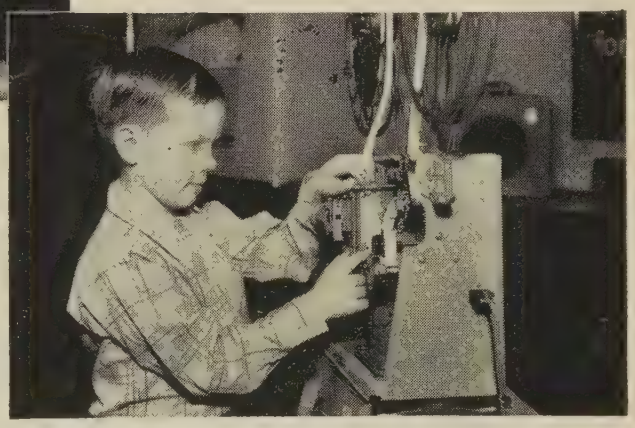

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able to do a lot more than we have been willing to let him these days. Agnes Sanford has written *The Healing Light.** She says that if we try to turn on an electric iron and it does not work we look to the wiring of the iron, the cord or the house. The same thing is true of the creative energy of God. The whole universe is full of it but only the amount of it that flows through our own beings will work for us. She says just as a whole world full of electricity will not light a house unless the house itself is prepared to receive that electricity, so the infinite and eternal life of God cannot help us unless we are prepared to receive that life within ourselves. The Kingdom of Heaven is like discovering and turning on the light of God within our lives. A miracle is not the breaking of God's laws, but the using of His higher ones. "A wise engineer studies the laws of flowing water and builds his water system in accordance with those laws. A wise scientist studies the laws of nature and adapts his experiments to those laws. And a wise seeker after God had better study the laws of God and adapt his prayers to those laws."

She reminds us that Edison sought the laws of electricity more than six thousand times in failure before he succeeded in making it shine continuously through a wire. She is not a Christian Scientist. She says, "I know rest and exercise, proper diet and if necessary medicine, stimulate the body forces, inspiring them to do the work that God made them to do." A life sufficiently full of the life of God would not need medical stimulation.

Another book in this field by a medical doctor is, *Everyman's Search,*† by Rebecca Beard. Talks and meditations dealing with the cause and cure of physical distress due to negative thoughts. She says the tension under which we live in these modern times produces muscular tension and strain, and prolonged tension interferes with circulation. She paints a picture of congested traffic on a city street, extending back to the next intersection. Negative emotions result in tension, the tightening of muscles and fibers, interfering with the free flow of blood and like, automobiles in the street, the blood cells begin to back up and soon you have an engorgement of blood in that part, which if continued results in inflammation. Germs like the poor, she says, are always with us and they do their work when resistance is low. When there is congestion due to tension, the food supply and the oxygen for the cells is partially cut off: and the resistance of the cells is lowered so the germs find a favorable opening and infection sets in. She speaks of the effectiveness of prayer and meditation which may act quickly and directly to relieve acute congestion, to help us to live positively and beyond the destructive power of fear, anxiety, resentment, guilt and so forth.

To think of these things at the beginning of one's day; to turn to God asking for His healing power that our perfect love for Him may cast out destructive fear; to be still and know that underneath are the Everlasting Arms and so be freed from anxiety is to experience a kind of physical therapy that many overlook and seldom associate with "devotions."

Alexander White urged theological students to take one or more of the masters of the spiritual life as a lifelong companion. If we choose this method of devotional reading we might turn to Samuel Rutherford, John Bunyon, Thomas a Kempis, St. Augustine, William Law, Martin Luther, John Tauler. "Their maturity," he says, "makes a modern pilgrim feel like an untutored infant in the school of Christ."

Other books which have proved to be helpful can be found on any reliable reference shelf.

When we talk about the best books for the Hour of Power, I think the best book is the closed book. The most successful hunters do not tramp all over the woods. When they think they have gotten somewhere near the game they sit down quietly and just wait. One has described his experience by a pool in which there appeared to be no life. As soon as the vibrations of his walking had ceased and he sat down and the moving reflection of his body had stopped, the inhabitants of the pool began to adjust themselves. And first, out came a small crayfish from hiding. In a few seconds he counted a dozen small crabs. And then the rare treat of seeing a sculpin in its native habitat. The admission charge to that wildlife performance was — silence, motionless silence.

Walter Damrosch said that as far as he was concerned there was only one great symphony, Beethoven's Ninth Symphony. Do you remember that this music, which seems to come right out of heaven, was written after Beethoven had lost his hearing? A profound and significant sermon on this was pictured on the cover of last month's *Today.* It was the picture of a Bible which was closed. The glasses of the reader had been removed and were lying nearby. And upon the Bible were hands folded in prayer.

*Merrybrook Press, Wells, Vermont.
†Macalaster Park Publishing Company.

Ministerial Oddities

(From page 6)

mous in Europe as entertainers and so were his mother's parents. He became a student of the Bible, and associated with ministers and church people. After years of study, volunteer evangelism and ministering to his friends in the circus, he was ordained a Methodist minister.

* * *

Robert Burdette, the American humorist, owed his success in large measure to his invalid wife. He began cultivating "good humor" when he sat at his desk on the *Peoria Transcript*, "trying to think of pleasant things to tell the folks when I went home at night." His audience was his wife, whom he had married while she lay supposedly on her deathbed, but who lived, though an invalid for life, and became immortalized by her husband as "Her Little Serene Happiness."

She encouraged him to give his humor wider circulation and to enter the lecture field. At sixty, Mr. Burdette was called to the permanent pastorate of the Temple Baptist Church of Los Angeles, California.

CHURCH CONSTRUCTION FEELS IMPACT OF DEFENSE PROGRAM

Washington, D. C. — The National Production Authority announced here that drastic curtailment of civilian building necessitated by the steel shortage has resulted in the denial of 476 applications and the granting of only 174 from religious, educational and welfare organizations in the final quarter of 1951.

Applications for the first quarter of 1952 are now being processed, and only in cases of extraordinary emergency will any further construction permits for the present October-December quarter be granted, NPA said.

On the basis of construction now in progress, and these projects which were authorized to start in the final quarter of the year, the NPA estimates that church construction this year will total $477,000,000, a new all-time record, exceeding the mark of $409,000,000 set in 1950. October church construction dropped to $33,000,000, a decline of twenty-one per cent from September, as controls began to take hold.

"It is unlikely that NPA approval will be given to any church, educational or welfare project in the first three months of 1952 that is not at least twenty per cent completed," said the agency's announcement.—RNS

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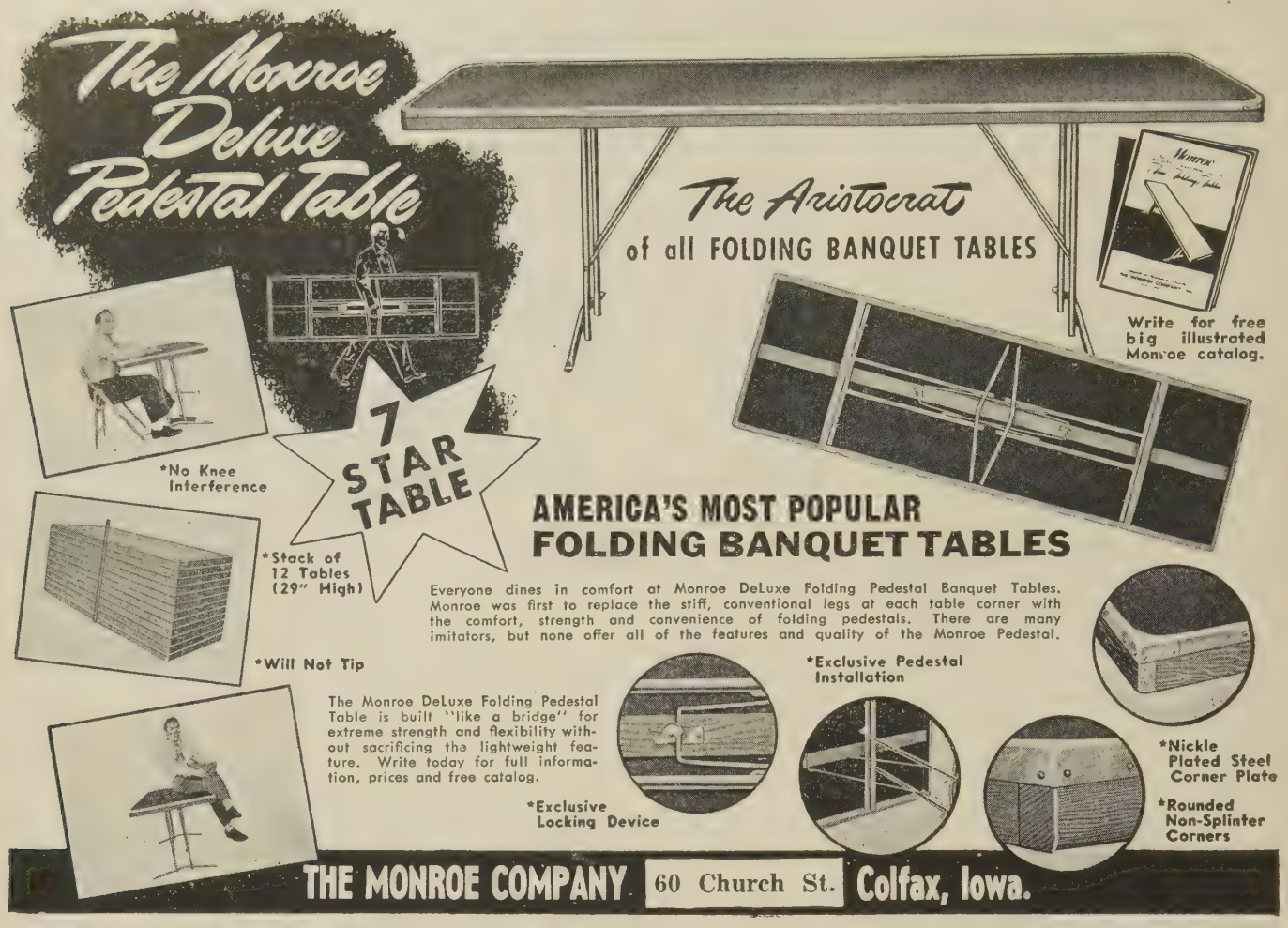
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CHURCH SCHOOL CHILDREN LIKE THIS SYSTEM

Pupils Check Their Own Attendance

by Lewis T. Bolger

"WE - MISSED - YOU" cards are being used in smaller numbers these days at Houston's big Park Place Methodist Church. That's due in considerable part to a colorful and dramatic attendance graph that is as much the pride of the church's 1,375 church school students as it is the joy of the church clerk and school supervisors and teachers whose record-keeping burdens it has so substantially reduced.

Consisting of cards, visible index margin charts and plastic (Graph-a-Matic) signals, the new attendance record for the school provides an active record of participation by the 1,375 and more enrollees — and gives them an active part in keeping the record.

The children in most of the departments "post" their presence at Sunday school each week by shifting the Graph-a-Matic signal opposite their name in one of the 15 Kardex Book Units now used to keep the attendance records. Teachers in these departments have found that the children take pleasure and considerable pride in setting their own attendance signal in place and of seeing that it is right up there with those of their young friends in the row numbered for the current day.

Charting Speeds All "Paperwork"

The pastor, Ben K. Bering, and his half-dozen administrative and clerical aides some months ago came to the conclusion that their Sunday school attendance records had three basic failings. These were:

1) Time and expense of setting up and posting to the records were high;

2) Maintained in a number of loose-leaf binders, the records were difficult to review and gave no at-a-glance picture of the attendance situation;

3) Being purely static, the old records permitted only sketchy administrative control, and to gain information on matters such as percentages of absences required detailed study of all records.

After consultation with Remington Rand management control specialists, the church authorities decided to set up the attendance records on the Kardex principle of full visibility, activated by visible margin charting and signalling.

Because the control equipment would be in use in the several departments or many classrooms, the Book Unit system was selected. In this, the 8" x 5" cards are housed in bindings, with the cards overlapping vertically so that the visible index margin and chart-and-signal area is along the bottom of each card.

How the Controls Work

The book units are kept in the church

CHILDREN ENJOY SEEING ATTENDANCE CHECKED

office, except on Sunday morning when they are distributed to the various classes and departments. The class or department secretary moves the Graph-a-Matic signal over the current Sunday of the quarter as the pupils enter the room, later making a proper check-mark on the body of the card to designate Sunday attended. She is familiar with nearly all the pupils and this can be done instantly, as the pupils arrive. Some groups let the children move their own Graph-a-Matic signal as they enter, because they have found this encourages attendance.

A 1-to-13 scale represents the Sundays in each quarter and the signal is moved over to the current Sunday of the last attendance. If the current period is the eighth Sunday in the quarter, all the signals to the left of the figure eight are for pupils not in attendance. If the signal is on number four it means that it has been four weeks since the pupil was there last.

During the week the church clerk sends a postcard or visits every member of the classes who were not in attendance last Sunday. This can be done quickly, as non-attendance is clearly flashed by the position of the signal.

Many of the departments keep a supply of printed "We missed you" postcards, and Sunday morning—after the records have been checked—these cards are addressed to all members who were absent, and the next day they are mailed by the church.

What the Cards Tell

The center portion of the card (covering about three-fifths of its area) is ruled off into more than 200 tiny squares. This part of the card, to which attendance is posted from the position of the Graph-a-Matic signals by making a check-mark in the appropriate square for each attendance, provides a 12-year record on each student.

At the end of each 13 squares (to represent a quarter) there is a column for a summary for that quarter. Similarly, at the end of the year there is a column for the year's total absences. A dozen horizontal rows of squares provide the area for the 12-year history.

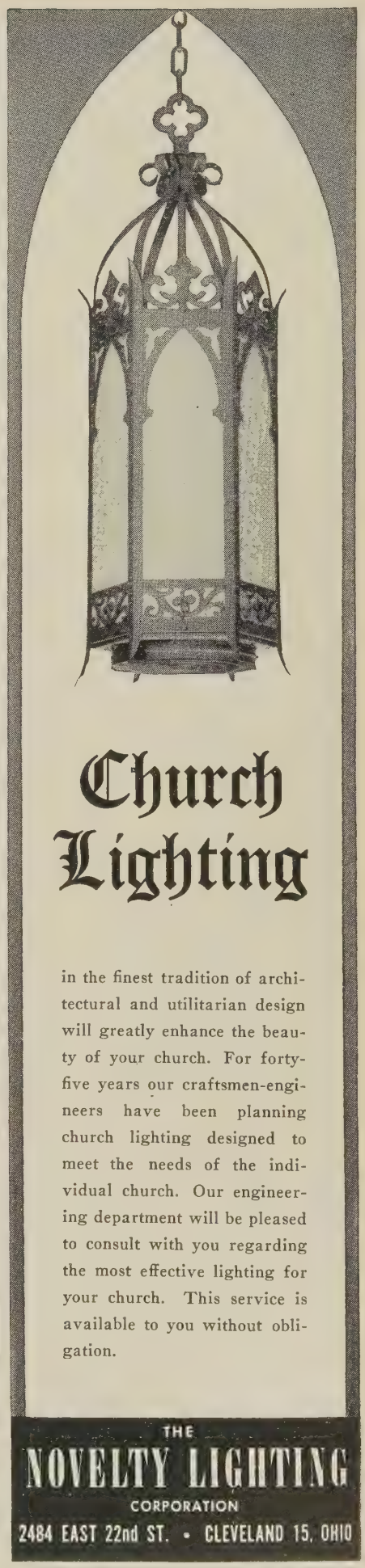
Along the top of the card (approximately a fifth of its area) are three ruled sections for noting the year, the department, course number, grade and the name of the teacher. Each of the three sections provides space for noting this information for a four-year period.

"Activating" the Record

The visible margin indexing, signal and general information about the student is set up along the bottom portion (again about a fifth of the total card area). Here there is first, a list for typing or writing in the address and phone number of the student's family. Then there are three lines, for address changes and for remarks or special notations.

Finally, along a quarter-inch at the very bottom is the visible indexing and charting portion of the record. At the left is a blank space (for the student's name), and at the right half of the final line are quarter-inch squares numbered 1 through 13 over which the transparent Graph-a-Matic signal moves.

The back of the card is utilized for biographical and general data, including birth and baptismal detail, parentage, parents' church affiliations, family's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church and Sunday school attendance, whether church pledge has been made, listing of special talents and interests, etc.

The cost of the equipment and of supplies sufficient to keep it in operation for many years represented an investment of approximately 25 cents per Sunday school student, on the basis of the 1,375 enrollment, of which over 80 per cent are active. Actually, the cost per record will be considerably below that, since the equipment and supplies permit a good deal of turnover in enrollment as the years pass.

With posting and other clerical detail substantially reduced, and with the new system providing increased operating efficiency and better administrative control, Park Place Methodist Church authorities feel the cost will soon be more than offset by actual savings.

And even that they consider to be a secondary benefit to the principal gain in higher Sunday school interest and attendance.

MAKING CHRISTMAS REAL

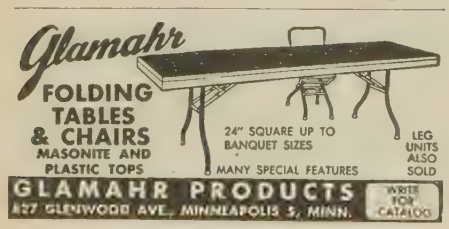
It has always seemed to me that the most appropriate time for a Christmas sermon comes before the arrival of the great day itself. At least then there would be an opportunity to remind one's hearers that the festival was not quite all tissue-paper and tinsel-ribbon, not all feverish shop-going and the pressure of holiday activities. Such a sermon would try to say that a real Christmas begins with a heart from which hatred and malice had been cleared away and that for a little while at least, one thought of what could be given rather than of what one hoped might be received.

* * *

You may call him any name you will, Love, Gentleness, Forgiveness, Goodness, but it is really only Christmas when you let him in.

There will be no star to show he is there; except maybe a new light in your eyes; or any music for his herald except, maybe, someone will hear a word you have never said before, or for a long, long time. Suppose with the familiar kind of Christmas—bells and wreaths and carols and gifts and good wishes—we try this year to keep this other Christmas, too, and make it not only a holiday but a holy day as well.

Ralph M. Harper



The Lord's Plumbline

*A Sermon by Russell T. Loesch**

The Lord said, "Amos, what seest thou?" And I said, "a plumbline." Then said the Lord, "I will set a plumbline in the midst of my people Israel."—Amos 7:8.

GOING back to read the entire book of Amos, you will be struck with the closeness of much of that situation with that of ours today. The one thing, even though only a few words, that will stand out very markedly in the work of Amos, is this word that says, "I will set a plumbline in the midst of my people Israel." One can almost feel that Amos is talking to us here right now and is saying, "I saw a vision in which God said, 'I will set a plumbline in the midst of my people in America to see how they have builded their wall'."

Amos probably did not receive a good hearing in his own times because his was a message very much against the materialism of his day. And he was asking that the people have a more stable relationship with God. His message is one which is sadly needed today. It rings down from eight centuries before Christ to this very hour, with a startling reality which will strike deep within our hearts, if we are willing to listen.

Any of you that has attempted to build a wall knows that there are two things definitely necessary. The first is: to have a definitely stable and firm foundation; and secondly, that you have a wall which is plumb. So it becomes clear to us that the plumbline becomes a symbol of right and surety.

One of my friends has been attempting to build a wall in his backyard for years now. Every so often he will gather a few of his friends together and they will work assiduously all day until they get the wall built. And then at night, checking the wall for plumb and straightness, they go to bed feeling that they had finally built the wall and will not have to worry about that any further. The next morning when they come out to look at their handiwork, it is nowhere to be seen. It has disappeared in the night. This has been the case three or four times now. The wall is being builded on quicksand. And you can in no wise build a wall without a firm foundation.

Down in New Haven, the Harkness Tower of Yale University is an example of this. For those who have seen it, they will remember that it is a tower of exquisite beauty and grace. But upon looking more closely it will be seen that there is one stone in the lower part of the structure which is quite different from any of the others in the tower. On that stone is the inscription, "This stone is a part of the bed-rock upon which the tower stands." It is set there to be the visible witness of the invisible foundation, and to bear testimony again to the truth that the things which are seen are temporal, the things which are not seen are eternal.

So a plumbline and a foundation are the two necessary things for the building of an adequate structure which will withstand the ravages of time and the disinterestedness of human kind. We do need a foundation and we do need a plumbline. And to go back again to Amos, we will find that his situation was a period of great difficulty. It was a period of great material prosperity for the kingdom, a time of materialism in which the people had forgotten the heritage which had been given to them. They had lost much of their moral and religious sensitivity. It is a well known fact that the more materialistic and prosperous a people, so inversely they become less and less sensitive to the moral and religious bases of their lives. So in this time in the eighth century before Christ, we find that the religion of Jehovah was endangered by two perils. The first was the inner peril of a moral and religious corruption on the part of the people which was due to a wrong conception of the character of Jehovah. The second peril was the successes of the Assyrian hordes. To the great mass of people, the indication of the success of the Assyrians was due to the strength of their deities. They felt that if that influence became greater within their borders it might lead to a movement away from Jehovah. It doesn't sound a great deal different does it? The two dangers to us today — our moral and religious ineptitude and forgetting that God is not just a God of America, but of the world. Secondly, we are fearful of the successes of the Russian group and their ideologies so that we are afraid that they will lead us away from our Christian stand. Time does not change too much. People's habits, thoughts and motivations haven't changed too greatly. But here

*Minister, Melrose Highlands Congregational Church, Melrose, Massachusetts.

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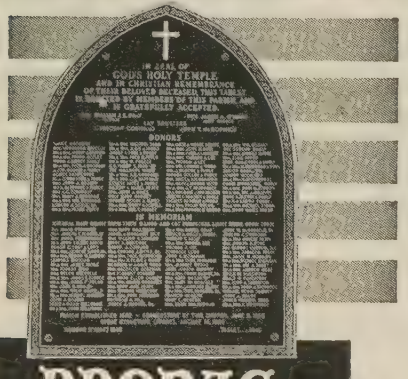

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is a man crying out, "Plumb your wall before it falls because Jehovah will not come back to give you another chance." All four prophets of the eighth century, Amos, Hosea, Isaiah, and Micah were convinced that both dangers which met their people could only be met by a true statement of the character of Jehovah and that there must be established a proper relationship between Jehovah and the people as well as between Israel and the other nations nearby. That is their message. And Amos refers to Jehovah saying that he is the only one and true God. This was the eighth century before Christ and we find here a very definite implication that Israel believes only in one God. Monotheism had already come into the picture. And concerning this one God Amos says: that he is a person; that he is all powerful; and that he is everywhere present; that he knows all things; that he is merciful; and above all else Amos insists that Jehovah is a righteous God whose favor can be secured not by sacrifice, but only by a life of righteousness. Amos does not theologize at all, he talks so that we can understand, because he deals in a practical field and gives expression to several religious and moral truths which are of a very permanent significance.

Of these more important truths which Amos brings to us today are: that justice between man and man is one of the divine foundations of society; privilege implies responsibility; that a failure to recognize the responsibility will surely bring retribution; that nations, and by analogy, individuals, are under obligation to live up to the light of knowledge granted unto them; then lastly, that the most elaborate worship is but an insult to God when offered by those who have no mind to conform to his ethical demands. It sounds rather new doesn't it? We think that these ideas are new with us, yet they were put before the people eight centuries before Christ. But they forgot them and their civilization perished. If we forget them our civilization can perish.

A missionary was giving an address to some Hindu ladies in India. One of them got up and walked out while he was speaking. After a very short absence, however, she returned and listened more intently than she had before. And after he closed his address the missionary asked her if she left because she wasn't interested in the meeting. And she replied: "Oh yes, I was so interested in the wonderful things that you were saying that I went out to ask your carriage driver whether you really meant them, and whether you lived them at home. He said that you did, so I came back to listen again."

People Are Leaving Our Meetings

There are multitudes of people who are leaving our meetings to go out and ask the carriage driver if we are living what we profess so loudly with our mouths. If we are living that profession actually. But you may say, "What has all this old stuff got to do with me, anyway?" We live in the enlightened twentieth century! We have the atom bomb! We're powerful! There is more and more analogy which shows itself in the reaction of people today as compared with the people of the eighth century before Christ. These are difficult times for Christians, just as there were difficult times for those who had a right perspective in the time of Jereboam. The widening pessimism and the feeling that war is inevitable today has brought a stultifying effect upon the lives and reactions of our people. It is crushing them down — keeping them from acting—keeping them from moving, keeping them from believing as Christians.

How can the Christian witness to his faith that right and good will triumph in a world where wrong and evil constantly confront him with choices, none of which conforms with the Christian ideal? How can you be Christian in a day such as this? The average Christian wants to be a force for good. He desires that, but he is so unsure of the direction his efforts should take. Which way should he turn? He asks time and time again, is there a positive approach to solving the problems which threaten to destroy civilization today? If so, what can he, a Christian American do? That question is being asked by many. America and the individual Christian American today has a tremendous stake in the affairs of the world. It is a very true fact that as America has advanced in material and technological know-how, she has also lost the prestige as a moral and spiritual leader among the nations. Many nations today distrust our moral and spiritual leadership because of our materialistic throwing around of our weight. Some of this lost confidence in America is due to the fact that we are very immature as a great power. It is almost as if we were a child being sent upon a man's errand. We're a young nation, we haven't learned how to deal patiently and steadily, upon a spiritual and moral basis, with those with whom we might disagree. But it may be also due partly because we as a nation have forgotten some of the historic tenets of our foreign policy, and partly because we have failed in our own national life to live up to the high ideals which we profess. It is very difficult to show a hungry

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man an abundance of material goods when his heart and his stomach are empty. And so it is becoming increasingly the responsibility of the churches in America to serve as our country's conscience. We haven't spoken out as a church very much. We've supplemented and subjugated ourselves to the economic and political pattern. We've not spoken out against the moral inroads and the spiritual degradation which has swept across the minds and confused thinking of our leaders. We've kept still, thinking in some polly-annish method that perhaps God would take care of us, being unwilling as it seems to do much for ourselves. And so now it is increasingly the responsibility of individual American Christians in their capacity as citizens to give substance to the Christian ideals in our international relations and in our national life. And if the United States is to regain a moral leadership among the nations, individual Christians must rapidly come to grips with the barriers to international good-will, in our national life. No Christian can be an isolationist in a world such as ours today. It is impossible.

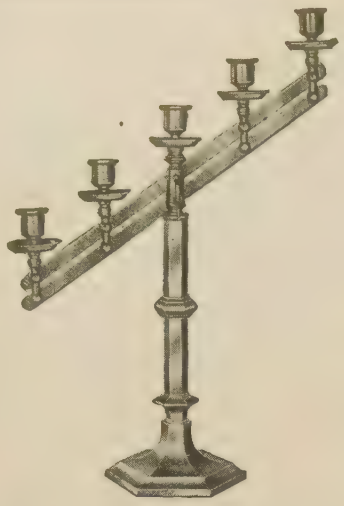
E. Stanley Jones was pleading with a group of young people in India. "I wish you would stand up and tell me, if you will, why you are not Christians? Why will you not become Christians? What do you think of Christ? Why will you not follow Him?" And a young Indian arose and answered: "Your Christ is wonderful, but the Christians are not like Him."

We throw out this American pattern of spirituality and say, "Why is it that you do not accept this? Why don't you take this?" The answer comes back: "The basis of your spirituality upon which you build is good, but you are not like the basis."

The Test Is Christian Living

Thus a Christian living in a period such as this, first of all, must have a sense of belonging to the situation. He can't stand outside of the situation and look at it coldly and say, "Well, why don't *they* do something about it?" One often wonders who this "they" really is that we so often speak about. We must have some sense of participation because this leads to a sense of service and a knowledge that the efforts one makes do count. You can't stand outside a situation and have any chance of doing anything that counts, because you don't really know anything about it. When you identify yourself with the situation then you are in a position to do something about it. It is like those people who say, "I don't want to join the church, because it is much easier if I stay outside the church to criticize the church." They have no right to criticize the church, until they are inside the church doing something for and with the church. Then they have a right to criticize the church and not until. There are so many of us who would far rather rail at the situation we're in, than are ready to enter into and become a part of the situation and thus do something about it. It is very easy to rail against the governmental leaders and say, "Well, why don't *they* do something about it?" Get inside the picture as I did this week down in the United Nations in New York. Sitting in the office of one of the leaders of the United Nations, he said, "The trouble with you Americans is that you are too impatient. You want things done right now! And you are not ready to enter into the situation, become a part of it and share in the building. You want it to be done from the outside." I think he was more true than I wanted to believe. We've got to have an obligation to the situation. Our responsibilty is to preserve, to enlarge and to maintain freedom as well as the other values of democracy. We don't have to just mouth these phrases about faith, and freedom, and

(Turn to page 47)



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Edited by Mrs. Joyce Engel †

This department offers a forum for discussion of the social, family and religious opportunities of the minister's wife. Correspondence invited.

The Minister's Perfect Helper

*by Fred Smith**

IN beginning this account of the minister's perfect helper the first important thing was to get an adjective placed properly in the title of it. Had it slipped in before the word "minister" it would have been manifest at once to those who know the facts of experience that the adjective was describing someone who exists only in the imagination and hopes of pulpit-filling committees questing for the perfect minister. Of the wanderings of these committees in quest of the ideal this is not the place to make comment. Since the adjective aforementioned is placed right in the first place, to those who know, the theme to which we have come is a tribute to the average Protestant minister's wife. Observe that I say "the average Protestant minister's wife." The possibility of achieving perfection is a privilege peculiarly theirs. This will become evident as I proceed with this tribute.

Of those among this group who have achieved perfection many never receive the publicity they deserve. Their work is done, not on the highways, but often on the byways unridden by the great mass of those who pass from city to city. To my desk only yesterday came the record of such a woman. The minister who writes me the letter of inquiry interpolates a sentence, which to me is bright with meaning. The sentence reads: "The car-load of women have just left for their meeting and I can continue my writing." I have known that minister well through many years. Success in quiet byways has come to him. And how well do I know that much of it was due to the woman who is his wife. As with many wives she has been his strength while existing in his shadow. To the world HE is the minister; HE is the ordained one. But to those who look behind these things of pomp and circumstance there exists the woman who is the wife plus: the minister's perfect helper.

Let us see how. It is the husband's duty to proclaim the faith of the fathers. But while this goes on from year to year it is given to the wife to raise the family in the nurture and admonition of the Lord. Many a minister's wife knows full well the meaning of this task in a small town environment. To many of her husband's parishioners this often means, not only that the children shall lead straight lives, but strait ones. It is not enough that they shall be pure, but puritan. Blessed is that minister's wife who knows the difference between the spiritual life and the straitened life. Her children rise up to greatness knowing the difference between having straight loyalties and being strait-laced. For them it is not enough to be human; they become humane. Dad may run off now and then into the vagaries philosophical humanism, but it is "mom" who guides their faith and their feet into the virtues of practical humanism. The minister's perfect helper.

This achieved, however, is by no means the be-all and the end-all of the privilege of the minister's wife. In Protestantism the minister's wife is counted as more than the wife of her husband. In the average Protestant church she is tacitly taken for granted as something more than that. Here she is expected to be a gratuitous addition to the working personnel of the church. Her duties are multiform and manifold. Blessed is that minister's wife who knows the spiritual alchemy of changing a gratuity into graciousness. This is to become the minister's

†Mrs. Engel may be addressed at Route 2, Georgetown, Texas.

*Congregational minister, Ellis, Kansas.

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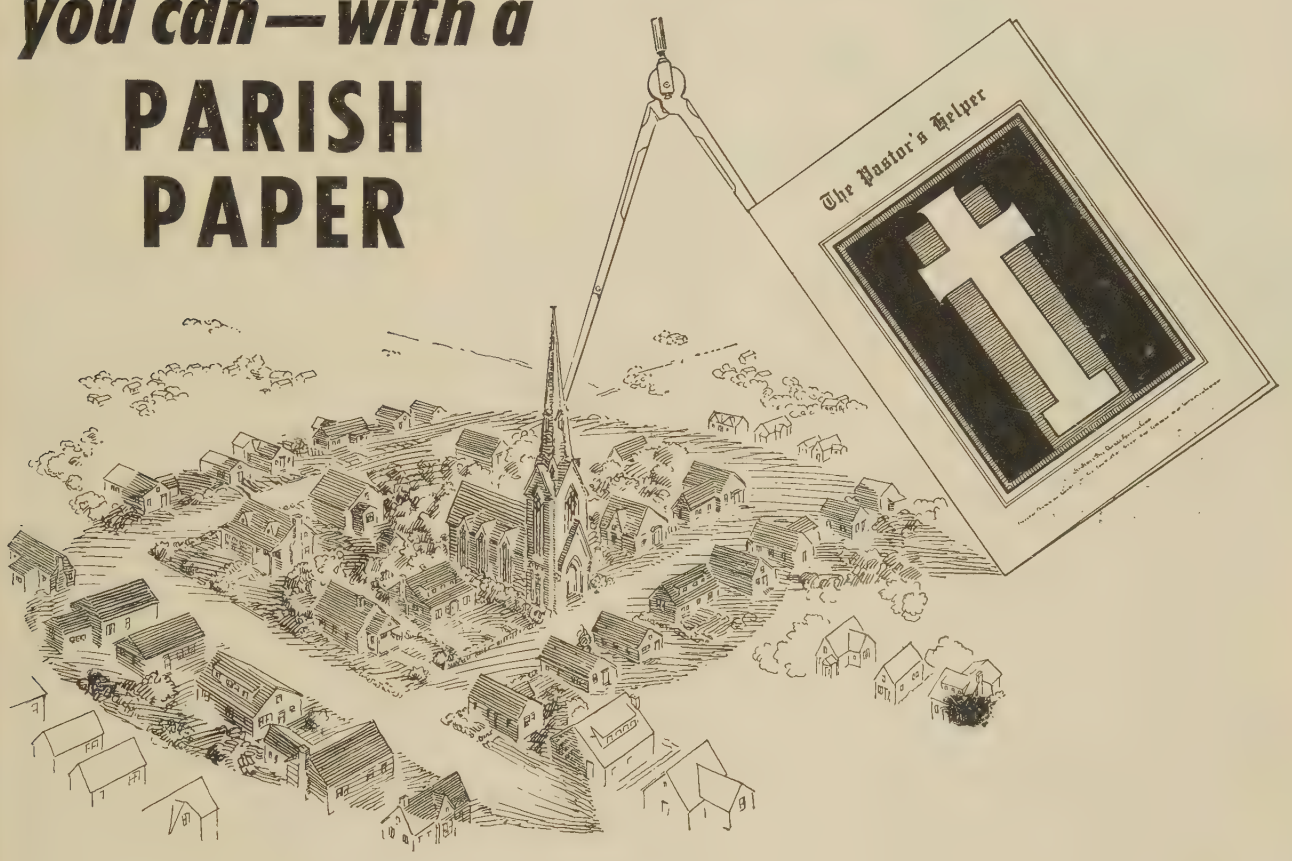

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perfect helper. Working in the shadow of her husband she becomes his shield. She assumes a hundred trivial duties with that deftness granted to a gracious woman which seems denied to many a man.

Yet, having said all this, I have not yet come to the core of the theme which I have in mind. I am thinking of some specific things and events which summed up to make this record a tribute with a difference. The husband of one such wife was suddenly taken ill with a sickness that was prolonged into months. Then what happened? The wife who had played the "shadow" part emerged from the shadow into the sunlight. With her husband in the hospital she unassumingly went into the pulpit and took charge of the preaching ministry of the church. Week by week she went into the pulpit and preached inspirational sermons.

But there is more to the ministry than preaching sermons. In quiet ways this minister's wife yoked in many of the church members and friends. One Sunday the men of the church took full charge of the total service of the church. A men's choir led the singing. Men led in prayer; read the Scripture; gave the sermon. Then came the challenge to the young people of the church. They did likewise. But more so. In the afternoon of the day on which they conducted the morning service a group of them toured the community in the afternoon and sang hymns to those who were the shut-ins.

Thus week by week members and friends of the church saw the minister's wife in a new light. This was the manifesting of a new power and the achieving of perfection. The minister came back at last to the ministry of the church from his sick room. But to one church and community there had been granted a new insight into the meaning of the phrase: "the minister's perfect helper."

Build Your Own Wall

by Joyce Engel

FIRMLY imbedded in the heart of a pastor's wife is the conviction that somewhere, somehow, there is a need for her hands to be opened to help as well as folded in prayer. But as the cloud hides the sun, the wall dams the river and the seed is buried in the ground, so it can be difficult to see a work calling for her particular talents.

For instance, if she is a musician, the church may already have the services of a talented organist or capable choir directors. If she has taught Sunday school the church may be blessed with a full staff and waiting list. Missionary education departments may have capable leaders, and the Ladies Aid good directors. So it goes, down the finger counting line until there are no fingers left to represent one of her abilities or special interests.

In this situation one might think of the man living in Texas who wanted to raise chickens in Alabama, his home, but the doctor had advised a different climate and occupation. He studied how to raise strawberries and selected a location where the soil was good. But there were many obstacles. The hot sun caused the plants to wilt. The high-speed Texas winds uprooted them. Drouth suffocated them, Johnson grass strangled them, pelting rain washed the soil away and bullet bugs ate the few remaining plants.

Undaunted he remembered that obstacles only change the course of a stream. Consequently today he tends sixteen hundred plants and is expanding his operations.

He built a hollow tile wall.

All has not been easy. A vertical wall was not the answer for when he watered the plants the soil washed away. Most of those plants were fed to the sheep. Nine different kinds of plants were tried before he chose the one he uses today. By trying again and

(Turn to page 48)

HERE THE MEN GET DOWN TO VITAL THINGS

Our Men's Coffee Hour

*by Paul O. Madsen**

THE war-born habit of a break for coffee in the working hours has come to be a time that many pastors are using for a few moments with the men of the church. Increasingly, ministers are calling laymen in the mornings and suggesting that they have coffee together and thus another pastoral contact has been made.

But this increasing use of a coffee respite has been used in the First Baptist Church of Boulder in another way. When the present pastor came to the church he found coeducational classes on an adult level in the Sunday school. Some of our men desired their own meeting on Sunday morning. Finally, from some of the laymen came the suggestion that the hour from 8:45 to 9:45 before Sunday school be tried for informal discussion. Further suggestion led to the idea that it be done over coffee and a doughnut to stimulate the informal note which was wanted in the session. It was tried with some skepticism but has now become an accepted part of the church life. The attendance has remained comparatively small averaging about fifteen men each Sunday, but in that attendance is to be found a rotating group, for actually many more men are interested in the Men's Coffee Hour and support it more than the weekly attendance would indicate.

With few exceptions it has been led by the pastor. There is no organization whatsoever. A free-will offering is received whenever more money is needed to pay the expense. Increasingly there is the feeling that the size of the group should not become too much larger or it would lose the informality it has at the present. This is not a clique at work but it is a return to the early Christian principle of the cell group. It is a case of "the pew talking back" in many instances, for the men have felt no hesitancy in expressing their own ideas and convictions. The pastor has been helped by their frank appraisal of church program and of their expressed desire for a change in program, or contemplated activity at some point.

The question of what to use as a basis for discussion is of course an important one. A file folder in the pastor's desk marked "Coffee Hour" serves as a receptacle for clippings, ideas, quotations that may come along. Frequently, the column of Simeon Stylites from the *Christian Century* is read as an introduction. Some Sunday mornings, four or five ideas may be pulled from the folder before one strikes fire. There is no attempt to control discussion on one idea for the men themselves set the pace and the area of discussion. Occasionally there has been discussion of a chapter or two from some book like Trueblood's *Common Venture of Life* or Kennedy's *Singleness of Heart.* On occasion, leaflets from the National Council or World Council have been distributed and discussed. One Sunday, the film strip "Making the Most of Rooms and Equipment" from the Leadership Education Audio Visual Kit of the Division of Christian Education of the National Council was used with good results. On another occasion, the county judge talked about probation for juveniles which led to the sponsoring of several boys in trouble. The Men's Council of the church, which has a monthly meeting officially, recognizes the Coffee Hour as one of its functions, though the connection has been loosely made. The men of the Coffee Hour initiated the sponsoring of a D.P. family which has now arrived.

Government officials are noted for their sending up of trial balloons to test public reaction and sentiment. The Coffee Hour has served much the same purpose for the men of the church. Ideas have been examined and fruitful discussion has led to the adaptation and eventual adoption of many ideas which otherwise might not have been developed.

This workshop in applied Christianity has been evangelistic too for several men have been brought to the life of the church and into active relationship through the practical approach of the group. Deeply Christian in basis it has not been a Bible study group. The Bible is used on occasion and it undergirds the life of the group. But the Coffee Hour is a workshop experience where shared knowledge, experience and ideas have paid dividends in the life of the church.

(Turn to page 43)

*Minister, First Baptist Church, Boulder, Colorado.

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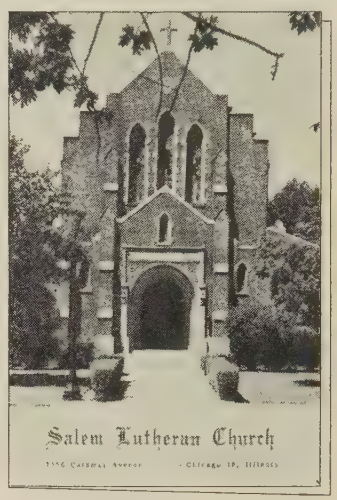

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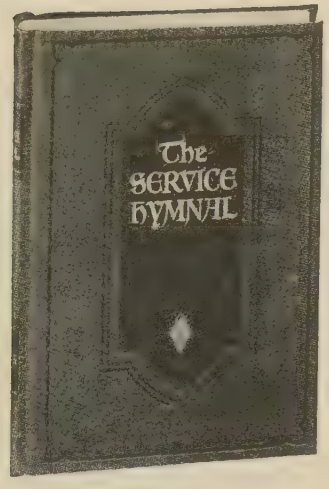

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Seasonal Prayers

*by J. Richmond Morgan**

EVERY MEMBER CANVASS

O Thou who didst give Thy only begotten Son, that whosoever believeth in Him should not perish, regard us as in faith and hope we offer Thee the adoration of our hearts. Thou who art the giver of every good and perfect gift we acknowledge Thy claim upon our allegiance and over all Thou hast entrusted to our care.

Direct us as we bring Thee the devotion of our lives expressed in the gifts we lay at Thy altar.

May our sacrifices be acceptable in Thy sight we pray in the name of the gift of Calvary. Amen.

EVERY MEMBER CANVASS

Burn into our consciousness O God, the warning of the ancient sage "There is he that maketh himself rich, yet hath nothing; there is he that maketh himself poor, yet hath great riches."

May we see how terrible it is to be rich in passing treasure, yet destitute of the permanent values of sympathy and understanding. Teach us the joys of deep interest, broad service, comprehensive thinking and liberal giving. By our gifts may we today declare that we choose to be rich in spirit and fertile in soul, rather than to possess mere things that must be left when Thy call comes. Through Jesus Christ, our Lord. Amen.

EVERY MEMBER CANVASS SUNDAY PRAYER

Eternal God, Thou giver of every good and perfect gift, who didst bring us into this world to share with Thee in the advancement of the ministry of Christ, hear our prayers for all good causes, and accept this hour of worship dedicated to the exalted purpose of assuring the continuance of the service of this church for another year. As we will bring our offerings to Thee as symbols of the consecration of the thought, energy and sacrifice of our lives, multiply them with the miracle of Thy blessing and mint them into the coinage of Thy kingdom, we pray in our Redeemer's name. Amen.

THAT OUR GIFTS MAY BE BLESSED

We bring our sacrifices of love not because Thou art persuaded by them, but because we recognize that the world is Thine and the fulness thereof.

It is we who need to give lest we become imprisoned in the fortress of our own selfishness.

Be pleased to enrich our gifts with the blessedness of generosity and may our offerings be to Thy glory and for our spiritual health and nourishment.

Through Jesus Christ our Lord. Amen.

BLESSING THE PLEDGES ON EVERY MEMBER CANVASS

Our Heavenly Father, the Giver of every good and perfect gift; the gift of life, the racing blood, the faculties of mind, the will to achieve, the love of home, the trust of friends, the glory of the world, the peace of Christ—for all Thy gifts we give Thee our thanks.

In love and understanding we bring to Thee our offerings representing the thought, energy and sacrifice we have put into life. Poor and insufficient though they be, we offer them in the faith that Thou wilt mint them into the coinage of Thy kingdom.

In the name of the gift of Calvary. Amen.

CHRISTMAS EVE

Eternal Father who didst declare Thy good will in the Christmas gift of Thy Son, regard us as we meet to bless Thee for the recurrence of this holy season which disposes our hearts to worship and invites us to unite in the world-wide homage of Christ, our only king.

In this hour of music we would feel our kinship not only with the angels that sang at Thy birth, but with all who still hear the angel's song, though it be faint and far away.

We remember those who will spend Christmas far removed from the deep and dear attractions of family and home. The Lord's mercy be upon them.

As we remember our friends, far scattered over the world, may we understand how far love can travel and how close love can bind. For all those upon whom this enchanted season throws the shadow of the years and the pain of friends far gone beyond recall, we pray our prayer of hope. Light the candles of patience, kindness and grateful memory, and may they relight the dark and sombre places of our lives. Through Jesus Christ our Lord. Amen.

CHRISTMAS

Our Father God to whom we gladly raise our songs of adoration, we bless

*Minister, First Congregational Church, Peru, Illinois.

Thee that another Christmas finds us gathered around our common altar, with hearts beating out to Thee our solemn sacrifice of praise. As we thank Thee for the sweet significance of Christmas, we pray that we may be made responsive to the obligations of mercy that the Christmas spirit will impose. As wise men out of the distant past brought their gifts of gold, frankincense and myrrh and laid them before the infant majesty, we bring our gifts of happiness and gratitude and offer ourselves to Thee and to Thy honorable service.

Out of the uncertainty of our day, we come saying "Where is he that is born king?" God grant that we may leave this Christmas service saying, "We have seen Jesus, whom to see is life eternal." Through Jesus Christ our Lord. Amen.

END OF YEAR

O Thou art without beginning or end, Thou God from everlasting to everlasting, with whom a thousand years is as a day, and to whom our span of life is as a watch in the night, mercifully regard us as we offer up our thanks for all the care Thou hast shown us in the year so swiftly past.

As we confess our soiled record, our broken promises and our short-lived vows, we bless Thee for Thy patience and all Thy fatherly forbearance and care.

O Thou who hast been our dwelling place in all the generations, continue to give us every token of Thy love and favor and receive us as we unite in acclaiming that "the Lord hath done great things for us whereof we are glad." Amen.

Our Men's Coffee Hour

(From page 41)

Some thought has been given to extending the group into another time, for admittedly not all men of the church will arrive an hour before Sunday school for such a group. For the Lenten season last year a series of luncheons were held in a local restaurant, using the same casual, informal approach. This enlisted a number of men who had not attended the Coffee Hour. That will be done in Lenten season of 1952 again.

The success can best be gauged perhaps in the expression of some women who have said they would like such a group. Plans are now underway for small neighborhood groups of women to assemble, inviting the pastor on weekdays to do the same type of thing with them.

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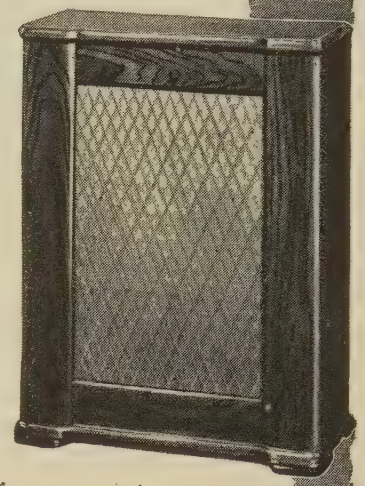

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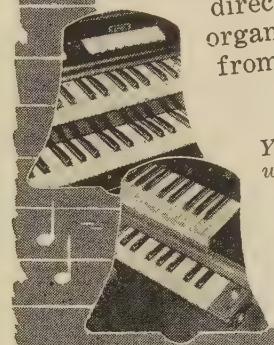

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A New Year Consecration Service*

by James B. Hughes

THERE are times when a congregation, or a group within a church, will wish to close a New Year's Eve celebration with a service of consecration that is simple and brief, but also meaningful.

This was the desire of the committee planning a family celebration of New Year's Eve for the congregation of the Fremont Baptist Church, Seattle. Effort was made to plan an evening that would, in its entirety, have meaning for a wide range of age groups.

As a result of the committee's planning, the evening's program began at 7:30 o'clock with a service of baptism in the sanctuary. Then, the congregation went to the social hall for games, in which 175 children, youth, adults and oldsters participated. Next came skits and stunts presented by youth and adult groups, community singing and hamburgers.

At 11:30 o'clock, the consecration service began. As each worshiper entered the dimly lighted sanctuary, he was given a small candle, and a copy of the order of worship, entitled, "A New Year's Eve Service of Candle-Lighting." Ushers seated all persons close together in the front pews, from the middle aisle out to the side aisles, to eliminate vacant spaces.

On the main floor of the sanctuary, at either side of the communion table, sat the readers of the Scripture lessons, the candle-lighters and the minister. Two lighted candles at either side of the cross on the table symbolized "the Light of the world."

The service proceeded without announcement, as follows:

THE PRELUDE ----------Organist

A HYMN OF ADORATION TO THE GOD OF ALL THE YEARS

"Lord of All Being, Throned Afar"

A PSALM OF GRATITUDE FOR THE CLOSING YEAR

Psalm 103 (Read by a high school girl)

A HYMN OF CONFESSION FOR THE MARRED YEAR

"My Faith Looks Up to Thee"

AN APOSTOLIC EXHORTATION FOR THE NEW YEAR

Philippians 3:13-14; Ephesians 6:10-18. (Read by a college boy)

A LITANY FOR THE OLD AND NEW YEARS:

MINISTER: That thou wilt receive our gratitude for the material goods, for the wealth in human relationships, for the divine ministry in hours of stress, and for the service of thy church to our spirits, in the departing year:

PEOPLE: We humbly beseech thee, O God.

MINISTER: That thou wilt grant us pardon for sins that have marred the passing days, for the selfishness that has separated us from thee and from men, and for the irresponsibility with which the stewardship of our days has often been met:

PEOPLE: We humbly beseech thee, O God.

MINISTER: That thy servants may be filled with the Holy Spirit, and bring forth the fruits of love, joy, peace, good temper, kindliness, generosity, fidelity, gentleness, and self-control:

PEOPLE: We humbly beseech thee, O God.

MINISTER: That, in the new year, renewed spiritual foundations may undergird our homes, that our daily labors may have a Christian motivation, that our community relationships may be brotherly, and that we may be peacemakers among the nations:

PEOPLE: We humbly beseech thee, O God.

MINISTER: That, through the devotion of thy servants, thy church may be strengthened and her influence broadened:

PEOPLE: We humbly beseech thee, O God.

MINISTER: That thou wilt make us perfect in every good work to do thy will, working in us that which is well-pleasing in thy sight, through Jesus Christ; to whom be glory forever and ever:

PEOPLE: We humbly beseech thee, O God.†

THE INVITATION TO CANDLE-LIGHTING ----------The Minister

Jesus, of himself: "I am the light of the world: he that followeth me shall not walk in the darkness, but

*As used in the Fremont Baptist Church, Seattle, Washington. The author of the article is the minister of the church.

†Litany written by the minister.

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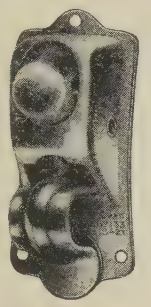

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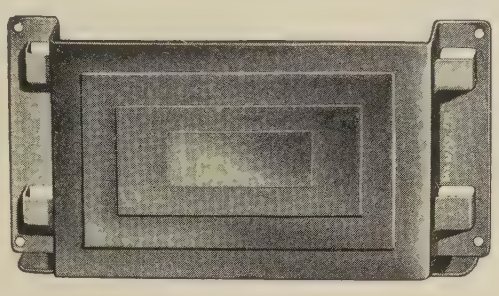

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shall have the light of life."

Jesus, to us: "Ye are the light of the world. . . . Let your light shine before men; that they may see your good works, and glorify your father who is in heaven."

(The statement of these words was preceded by some specific suggestions as to possible goals in Christian living and service, toward which the worshipers might silently consecrate themselves while lighting their candles.)

THE LIGHTING OF INDIVIDUAL CANDLES

(Two girls, junior high and high school age, lighted their candles from the candles on the table, then passed down the center aisle, lighting the candles of the worshiper at the end of each pew. Then the person at the end passed the light along from his candle to the next one, and so on through each pew.)

A HYMN OF CONSECRATION

"Living for Jesus" (Stanza 1, sung with all the candles lighted.)

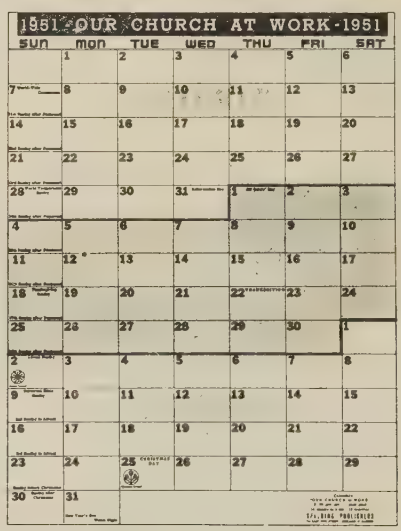
THE BENEDICTION

(Candles taken home by the worshipers as a reminder of the vows made.)

Only a half-hour was consumed in this consecration service, which ended promptly at the coming of the New Year. Yet, many said it was an inspiring climax to the best New Year's Eve they had ever had.

THE INVISIBLE PILOT

Somewhere I read recently of a new device in the radio world known as the "invisible pilot." This apparatus is contained in a small box which is placed upon the bridge of an ocean liner. Attuned with it is a similar device in the harbor master's office. When in time of storm or fog a ship approaching the shore line is unable to pick out its course accurately, then all the captain has to do is to switch on the invisible pilot on the bridge, and the harbor master far away immediately takes command of the ship, steers it by the reefs, around the sand bars, and brings it in through the densest fog and lands it safely at its dock. You and I are such little vessels out on the sea of life. But if we would reach our journey's end safely and confidently, we need the steady knowledge that there is an invisible pilot always at hand, capable of bringing us through the most threatening disasters, safe to our journey's end. From *Quit You Like Men* by Carl Hopkins Elmore; Charles Scribner's Sons.



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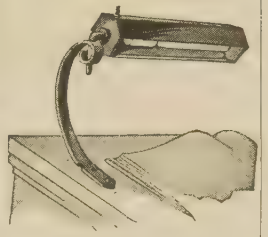

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Biographical Sermon for December

William Elgin Wickenden — Scientist, Christian

by Thomas H. Warner

If any man compel thee to go one mile, go with him twain.—Matthew 5:41.

WILLIAM ELGIN WICKENDEN was born in Toledo, Ohio, December 24, 1882. He spent his boyhood there. Later he worked on a Granville, Ohio, newspaper to help pay his expenses at Denison University, from which he graduated with honors in 1904. Then he became a graduate student and instructor at the University of Wisconsin.

From 1909 to 1918 he was assistant and then associate professor of electrical engineering at Massachusetts Institute of Technology. He resigned to become personnel manager of the Bell Telephone Laboratories and chairman of the personnel committee of the Western Electric Company. In 1921 he became assistant vice president of the American Telephone and Telegraph Company. In 1923 he became director of the Society for the Promotion of Engineering Education.

Dr. Wickenden was inaugurated president of Case Institute of Technology, Cleveland, Ohio, April 11, 1930. In an address after his inaugural he said: "I am convinced that Case School is not a place to which a man comes to give a few years of service. It is a place where one comes to invest a lifetime."

In the fifteen years of Dr. Wickenden's presidency at Case the school grew physically, financially and in enrollment. The capital resources of the school rose from $6,500,000 to $9,300,000. The enrollment was between 600 and 700. During World War II Case became a V-12 school, and trained about a thousand future navy officers, and 10,000 persons for technical war jobs. After the war there were 1,000 students in regular classes and an additional 800 in night classes.

Dr. Wickenden engaged in so many civic and professional activities, had written so many scientific papers, and had so many academic honors that five pages were required to list them in a booklet published by an engineering association of which he was a member.

Among Dr. Wickenden's writing was *A Comparative Study of Engineering Education in the United States and in Europe.* For his contribution to the advancement of technical education he was awarded the Lamm Medal by the S. P. E. E. in 1935.

When Dr. Wickenden announced his resignation from Case in 1947, after seventeen years of service, there were many expressions of regret from students, teachers and leaders in business and the engineering profession.

The new president, Dr. T. Keith Glennan, said: "Although I have had scant opportunity to know Dr. Wickenden personally, my short stay at Case has shown me what a distinguished, respected and loved place he has made for himself in the life of the institute."

As the last academic year drew to a close Dr. Wickenden was called upon for even more than the usual number of addresses. At the commencement address at Western Reserve University he was awarded an honorary degree of Doctor of Humanities. He was also honored by an appointment as a representative of the engineering profession on the United States Commission to the United Nations Educational, Scientific and Cultural Organization. Also he was named to represent the Joint Engineers Council.

At the close of the June ceremonies in 1947, Dr. and Mrs. Wickenden left for New Hampshire where they spent their summers at their home in Jaffrey. There he became ill. He died on August 20, 1947, a few hours after his official retirement as President of Case Institute of Technology.

Elmer L. Lindseth, president of the Cleveland Electric Illuminating Company and graduate of Case, said: "Although Dr. Wickenden's death is a great loss to the community, his influence will live on through the hundreds of young engineers he trained at Case, and who are now in important positions in Cleveland industry."

Dr. Wickenden was one of the many scientists who accepted the Christian religion and who was active in church work.

In a memorial sermon, Dr. Frank H. Ferris, his pastor said: "A life like Dr. William E. Wickenden's is the best advertisement for the Christian religion and the best argument for immortality.

"Back in 1933 Dr. Wickenden gave

us the essence of the creed by which he lived. 'My faith begins with the belief in an ongoing value in human personality, that in every man who has struggled, suffered, loved, sacrificed, fallen, repented and tried again, there is something too valuable for death to destroy. If my faith begins with man and his enduring worth, it ends in God and his enduring love and truth.' In painting this picture, he has given us a self-portrait. In all phases of a difficult and exacting task, he was the beau ideal of what a college president should be.

"I am weighing my words when I say he was one of the most completely civilized men it has been my good fortune to know, a man who by repeated right choices in line with the teachings of the prophets of Israel and of Jesus had achieved a character disciplined and matured, magnanimous and symmetrical, tolerant and humane. He stands as the type of man of the future, a forerunner of the superior race which is to come."

It is said that Dr. Wickenden's favorite text was, "If any man compel thee to go one mile, go with him twain." Probably that was the key to his life.

The Lord's Plumbline

(From page 37)

democracy. We have an obligation to see that others get that faith and freedom and democracy. It is our obligation, because *we* are the government, *we* are America, *we* are the democracy. It is not some "they" which is rather ephemeral up there in the rarified atmosphere of the government. So Christians, when they face the situation such as that of today do not run away from it. They do not stand outside of it and take pot-shots at it. They get into the situation and do whatever is humanly possible with the help of God to rectify the situation. And so it is that the time has come very definitely for America to put the plumbline of God down alongside that which we are building and check whether we are building well or not. Is our foundation deep and sure? And is the building straight and plumb according to the will of God? Then having looked at the situation through Christian eyes, we must move every emphasis and decide what must be done and move on to get it done. It is then that we must take time for meditation and prayer. It is a strange thing that so far in our psychology we haven't taken time for meditation and prayer. One of our people the other day was quite worried because during a Communion service we had taken an hour and a half to move through the service. One and a half hours a week to definitely relate ourselves to God was too much. There are going to be times ahead when we are going to be forced to our knees. We're going to thank God that we have a God who will listen and direct us. Because it is the only way that we are going to find the strength to meet the oncoming chaos and confusion which is going to come upon us. I can't for the life of me imagine why it is that Christians are so unwilling to spend more than an hour in meditation with God. Because without it we have absolutely nothing upon which to build a perspective from which we can see the situation today. So we've got to learn how to meditate and pray. Then if we really want to bring the Kingdom of God to earth we have got to know God's will and the only way to find that will is by listening. But then, however, we've got to get up from our knees and go out and act. This action may take many forms.

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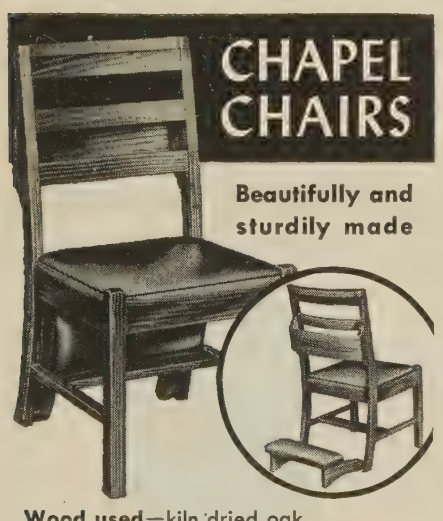

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the missions movement. This movement has not always been readily accepted, perhaps not accepted as much as it should have been. We used to think of the missions movement as all right for some little old lady sitting up in some New Hampshire town who didn't have much else to do but to give perhaps a few pennies to missions in the hope that somehow some clothes might be put on a group of natives far across the sea. The missions movement has become far more than that today. Time after time, the testimony has come back, that except for the missions movement those nations today would have absolutely no comprehension of what it means to live a decent life. Right now in the very heart of China we have missionaries that are working and living under the Communist regime. They are still spreading the gospel of Christ in spite of the so-called atheistic dogmas of Communism. The difficulty has been that the missions movement has been hampered in exerting its best influence by the meager support our churches have been giving it. Figure out, if you will, sometime, how much the average church gives to missions and you will be absolutely astounded. You say, "What can I do as a Christian?" You can begin to share some of that which has been given you with the outreach of the church that reaches out to where life is real, honest and earnest. A portion of you can go out to the field where life is real. It has been proven time and time again that the missions movement is one of the best mediums for aiding the world's stresses. Yet if it is mentioned in many of our churches the people throw up their hands and say, "Here we go again!" You have to beg, for instance in some of our womens' groups for someone to speak for five minutes on the missions movement. Five minutes is all we are willing to give to keep the world from going to Hell! That can't last much longer. The missions executives need to know that thousands of their constituents in America are watching carefully the plans and the programs of their denominational mission boards. I dare say that there are not ten per cent of us who even know the name of our mission board, much less doing anything about it. But the missions executives today are asking for an enlightened and an informed laity which will help and give assistance that they can reach out and touch some of the world's cancers today with a healing touch.

Christian action by an informed, praying, and thinking group of citizens can result in a frequent sharing and buttressing of opinions and convictions through letters to the papers and to representatives of local, state and national government. Shared information does count in a confused time such as this. The leaders of our people are removed just enough so that they cannot always touch the pulse-beats of those who must carry the burden. Informed Christians, writing letters to the right places, can do much to clarify some of the cloudy issues of the day.

Yes, these are difficult days for Christians, yet they are exceedingly thrilling days. Despite the headlines, the broadcasts which move each of us, faith and hope and trust were never more alive than they are at this hour. These are days, in truth, when men may truly try the faith and trust which they have talked glibly about for years. The real question now is whether or not Christians have what it takes to carry on to a successful conclusion the cause for which they have a share of responsibility. The answer will depend upon the ability of the individual Christians to translate their faith into dynamic action.

"Over half a century ago," writes Archer Wallace in Leaves of Healing, "two statesmen in turn delivered addresses at a great British University. Both of the men were well known to the students and were held in high esteem, but their messages differed widely. Benjamin Disraeli said, 'If you would succeed, know the temper and spirit of the times in which you live and then act accordingly.' But nothing could have been more characteristic, however, than the advice from William Gladstone. 'Do not drift with the age. Have fixed principles and stand by them.' In this latter statement one senses the emphatic conviction of a man who was determined to stand by his convictions whatever the cost."

Build Your Own Wall

(From page 40)

again, never giving up, he has now a pyramid-shaped structure of hollow tile in which strawberry plants flourish. He devised tin shields to protect the young plants from the bugs and built a lattice above the rows to hold canvas so that the sun, but not too much heat, might reach the plants.

So take courage sister shepherdesses! You can do something. If you can't raise chickens, learn how to raise strawberries. Then if the heat wilts them, wind uproots, drouth suffocates, bugs eat first plants, or weeds strangle—remember the man in Texas.

You, too, can use your talents and redirect the stream of your interests. Then without fear you can build your own "hollow tile wall" to answer a specific need and God will be glorified.

Ice Cream Store Raises Missionary Money

MR. PAUL GRANING of the Harlee Manufacturing Company of Chicago, Illinois, had a surprise some months ago. This company is the national distributor of Tastee Freez, the ice cream confection. Mr. Graning is the son of a former bishop of the Methodist Church. The surprise came when he received a report from one of their stores at Carrier Mills, Illinois. The news was that the store, which by the way was showing a very good profit, was operated by a Methodist Church to secure additional funds for its missionary work.

The Tastee Freez Company has an unusual proposition for its representatives. It provides plans for the attractive buildings which dot the country and makes it possible to buy the full equipment necessary with a minimum of investment. The owners of these stores usually make money. But it was the first instance they had heard of a church profiting through the operation of the store.

Mr. Graning wrote the editor of *Church Management* asking information about a deal of this kind. We did our best to assure him that in most churches of our knowledge there are numerous organizations—men's, women's and youth—always anxious to raise money for special funds. These extra mile movements release pressure on the church budget and the voluntary efforts help both those who give and those who receive. We felt that a program of this kind would be acceptable to many of these organizations. Just today a minister of one of our good Cleveland churches was boasting that his Ladies' Society cleared $2,000 at the mid-winter bazaar. Well, the little church at Carrier Mills did much better than that.

On another page (page 5 to be exact) you will find the story of Pastor Cal Ryan and the Tastee store at Carrier Mills, Illinois. Mr. Graning has sent us copies of the profit and loss statements of some of their stores. They show the popularity of this kind of merchandise. But with all these there is one word of caution which I think he would appreciate. This is definitely a business proposition and should be interesting only to those church groups of sufficient maturity and experience to initiate and see the project through. It cannot be a one shot affair.

If you have a group in your church which would be interested write the Harlee Company and get the detail of their dealer proposition. It could be interesting and profitable to your church.

PROTESTANTS AGAINST ANTI-CATHOLIC PREJUDICE

Baltimore, Maryland—A warning to Protestants against permitting non-Catholic prejudice to emerge from the controversy over the appointment of an American ambassador to the Vatican was sounded here by the Rev. Dr. T. Guthrie Spears in Brown Memorial Presbyterian Church.

Dr. Speers made this statement while at the same time protesting President Truman's appointment of General Mark W. Clark as first American ambassador to the Vatican.

"We must do everything in our power to prevent this proposal of our President from splitting our country along the line of religious prejudice," he said. "We must not let ourselves become anti-Catholic.

"We must oppose this specific action that seems to us wrong and un-American and unfair, but we must not fall before the sin of harboring an inclusive prejudice against all Roman Catholics."—RNS

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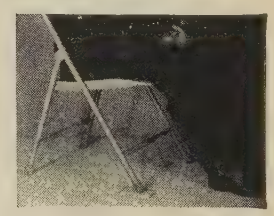

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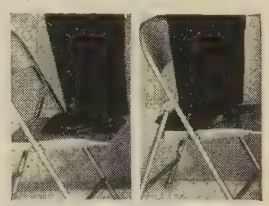

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The Pastor

Pastoral Care by J. Richard Spann. Abingdon-Cokesbury Press. 272 pages. $2.50.

Nineteen men, experts in their various fields have written the articles for this very fine book. In two sections it speaks of the background of pastoral care and the field for pastoral care.

In the first section it discusses the general principles and building of a program for pastoral care and the qualifications and ethics of the pastoral ministry. Harold Leonard Bowman and Lloyd Ellis Foster are among those writing these chapters.

In the second section the article begins with children, youth, young newlyweds, and carries through with church officers, those without a church, college students, and a variety of others. In other words, experts in all the various fields of the pastoral ministry speak briefly and pointedly concerning the subject of their interest. So it is that Paul B. Maves writes of the older people and William F. Rodgers of the bereaved. Each man has either written about his special field or has become recognized for his particular ability in it.

Hence in this volume, though the articles are exceedingly brief, they do give a comprehensive picture of the wide variety of needs, and a hint of how these may be met.

H. W. F.

The Romance of Doorbells by Eugene Dinsmore Dolloff. Judson Press. 197 pages. $2.50.

The author finding many workshop books on various themes, for ministers, found none dealing with pastoral calling and decided to write one. He makes a good case in proving that pastoral visitation is as important as preaching. "The preacher who is not a pastor is a stranger to the flock. He may display brilliance in the pulpit, but that in itself is not adequate, for it is true in every age that 'a stranger will they not follow.'"

The book is well outlined and answers questions dealing with how to find time to call; when to offer prayer in calling; how long the calls should be, and techniques of entering the home, directing conversation; how to get away graciously; to avoid gossip, to counsel, etc. The last chapter is given over to the answering of twelve questions on how to overcome the going-radio and television set; how to meet the unfriendly, the antagonistic, the many invitations to eat, etc. The book is primary down to the details of taking off your coat and rubbers. In answer to the question, "Where are sick folks to be visited?"; the answer is, in homes or hospitals.

In criticism, the author gives too much space to verbal featherbedding, the reciting of tongue-smooth aphorisms and quip-sandwiching.

It is a sound call for ministers to go to work, and the reading of the book makes the preacher ashamed of his laziness. It will bestir the reader to get out and visit his people; at least it did bestir this reader.

O. L. I.

Pastoral Psychology by William Goulooze. Baker Book House. 266 pages. $3.50.

The author is the professor of historical theology at the Western Theological Seminary of the Reformed Church in America, at Holland, Michigan.

To the reviewer, this is a disappointing book. The Table of Contents is exceedingly attractive as it indicates an awareness of the wide areas of responsibility that comprise the realm of the good pastor. But the author only talks about these problems and contributes little meat for the student. There are many chapters but each is so brief that it can only indicate the field suggested. The chapters are loaded with quotations from scores of books, but these are brief and seem to lead to no conclusions. Often the author proceeds to set up a straw man (at times creating what seem to be nonexistent problems) which he then proceeds to knock down. But he fails on the constructive side.

He suggests a "scientific" questionnaire which he used to discover the reactions and needs of people in sickness, suffering and sorrow. However, it was limited to a very narrow section of the population and was not scientifically safeguarded nor generalized. The answers seem to come mainly from the neurotic segment of society and from those with a very rigid and conservative theological slant. While the author rarely comes into the open, one senses the underlying theological bias. He repeatedly insists that in this area of sickness the pastor's work must have a spiritual and a scriptural basis, but he never tells how Scripture or spiritual faith are to be used nor how effective they are.

S. R. V.

The High Calling by James Street. Doubleday & Company, Inc. 303 pages. $3.00.

James Street is well known because of several previous novels, one of them, the most recent, *The Gauntlet*, featuring London Wingo, a Baptist clergyman. In this new novel London Wingo, long a widower, with Paige, his only child, just entering adulthood, leaves his prosperous and prominent city parish to become the first pastor of a newly founded Baptist church in a small Missouri town. The story tells us what happened to him there, how the church began and grew and entered on a revival, how Paige, the darling of his heart, found work on a television show and then found a husband in a rich man's son who was studying for the Baptist ministry and how he himself found happiness in a second marriage with a very fine woman. All the way along are telling character studies of laymen and laywomen, some of them more devoted than others. London Wingo himself is very human and very much of a saint. We read of men and women purified by suffering. There is much of the power of the Christian gospel put in a convincing way. The author, fortunately, has freed himself from the stock situations in many novels about preachers. All in all James Street has given us a very informative and revealing study of a small-town Baptist parish in a Southern state, a study American to the core and Christian in its emphasis. It is well worth reading.

F. F.

Spiritual Power

Self-Understanding by Seward Hiltner, Charles Scribner's Sons. 244 pages. $2.75.

Subtitled "A Guide to the Sources of Strength for Solving Personal Problems," this volume will do much to help the thoughtful reader know himself, and hence, to know others. Dr. Hiltner has long been associated with pastoral counselling and allied fields, and in this book he brings the best he can find in psychology and religion to answer one's own personal problems.

His thesis that in a combination of scientific knowledge and religious aspiration one alone can truly understand himself is well presented. He is careful not "to enter the inner chambers of either," nor does he fill his pages with psychological jargon and religious gobbledygook. Further, his case illustrations are not of the usual "self-help" kind that are little more than aspirin treatments. He probes into dated emotions, knotty consciences, seasoned sex, social concern, and the problems of old age.

But this must not be placed into the hands of the "average" reader. For a minister or layman thoughtful and serious, seeking to know himself and others, this will be splendid.

H. W. F.

A Method of Prayer by Johannes Kelpius, edited with an introduction by E. Gordon Alderfer. Harper & Brothers. 127 pages. $1.50.

This is another fine addition to the Harper series of gold-jecketed devotional classics. Just a few years ago Dr. Alderfer discovered the only known copy of this little book. Even then the last two pages are missing. He has changed the spelling and the punctuation to modernize it and has given headings to sections apart.

The first 75 pages are a study of Johannes Kelpius and his influence upon early American religious thought. Less than half of the book is the original words of the author but the two sections together make fine reading. This belongs in the tradition of the great mystical writings.

H. W. F.

The Way to Security Guideposts on the Road to Personal Security by Henry C. Link. Doubleday & Company. 224 pages. $2.50.

Dr. Link, famous for his *The Return to Religion* of some years ago, now turns to one phase of today's deepest mental disturbances, personal security. Recognizing that things material can no longer satisfy most folk, he suggests basic methods by which to come to a true sense of personal security.

His thesis is that social security depends upon personal security, and that personal security depends upon spiritual security, which he suggests is the direct opposite of most American thinking today. So he points out the need for love, authority, and discipline, the psychology of fear, how to be rid of fears and worries, the spirituality of sportsmanship, and the adventure for spiritual security.

Though each chapter is gathered around a single theme, each is after all made up of many anecdotes or excerpts from a mixture of sources, really like bits of lumber fastened together, instead of being like a growing tree. Hence, it reads jerkily, but there are many good ideas here.

H. W. F.

The Pocket Book of Power by Ralph Spaulding Cushman and Robert Earl Cushman. The Upper Room. Leatherette binding. Thirty cents.

One by one delightful little books for use in devotions and study of stewardship are released by The Upper Room, publishers of the famed quarterly of that name in Nashville, Tennessee. This little pocket book is the third in a trilogy by Bishop Ralph Cushman of the Methodist Church and his son, Robert Earl Cushman, professor of Theology in Duke University Divinity School.

Like the earlier books this is based on Bible readings, prayers and poetrics, most of the latter being compositions of Bishop Cushman. Arrangements are being made to box the three books together in one box to sell for a dollar. The titles of the first two are *The Pocket Book of Prayer* and *The Pocket Book of Faith.*

W. H. L.

Life Starts Today by Evelyn Wells. Doubleday & Company. 205 pages. $2.75.

Miss Wells is the editor of the popular *Miracle at Carville*, winner of the Christopher Award for 1950. In this self-help volume her point is a single

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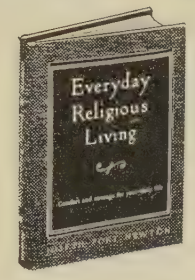

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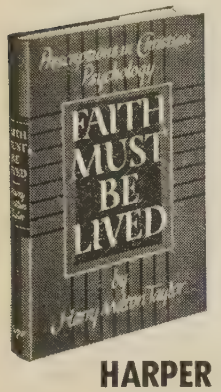

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In her chapter on "Wishing Is a Form of Prayer," the author reveals her religious backgrounds; but again the revelation is of a pseudo-religion that is almost wholly man's doing. Man can do much, and if this book will help, fine. For most folk, it will not be enough.

H. W. F.

Strengthening the Spiritual Life by Nels Ferre. Harper & Brothers. Sixty-three pages.

These four brief lectures were delivered to the International Convention of Disciples of Christ. Dr. Ferre, noted theologian, now professor at Vanderbilt School of Religion, through years of physical suffering and deep thinking, has come into a conversion to "the love of God," as a friend of his called it. In this tiny but most valuable book, he reveals something of the secret of his own inner experience.

First, he gives "A Formula for Spiritual Success," based on his wife's dream: worship, work, wait. Then he follows with "Strengthening Through Personal Devotions" and "Strengthening Through Family Devotions." He concludes with the chapter that gives its title to the book itself.

Some of us have found it rather difficult to read and understand Ferre's books on theology. This volume is written with simple word and profound insight, so that the average layman may read it, and be surprised that he can hear a voice speaking to his own condition. It marks another level in the spiritual development of this younger theologian that presages even wider influence upon the hearts as well as the minds of the church.

H. W. F.

Windows Toward God by Charles H. Schmitz. Abingdon - Cokesbury Press. 192 pages. $1.25.

This is a very splendid book of meditations. Most of the meditations are two pages in length, but much is compressed into those pages. They are ideal meditations for they give one food for thought through the day and, in fact, for many days to come. Just as Daniel had a window open toward God, so these pages suggest attitudes and actions that bolster up our Christian conviction and living. If in search for a firmer faith in God, here is afforded wonderful help. If life has become drab and compromision, these pages will suggest the way back to love and beauty and faith that will make life vibrant. These meditations were first given as radio addresses and then reduced to this present form. Dr. Schmitz is minister of the Calvary Baptist Church, Syracuse, New York. Highly recommended for personal and family use.

L. N. L.

The Confessions of Saint Augustine Books I-IX, translated by F. J. Sheed. Sheed and Ward. 208 pages. $1.50.

After a very brief note on Augustine, the translater goes right to work in presenting the text itself. There will not be too many changes noted for after all this is the classic whose meaning can hardly be misunderstood. For those who already know it quite well, it will be interesting to check back on favorite phrases to see the new words.

The value of this book as much as anything else is in the excellent print and the careful arrangement of chapters. It is now a readable thing in a volume not too heavy for the hand. It should find wide-spread usage both by Protestants and Catholics who seek a devotional classic easy to read and warm for the heart.

H. W. F.

We Work While the Light Lasts by Dom Hubert van Zeller. Sheed and Ward. 166 pages. $2.25.

This is a volume of devotional essays written by a man now a monk in England. Already he has had other such spiritual essays that have been of great help to Catholics. But for Protestants this volume will have many paragraphs of real interest. Time and time again an incident or a phrase will be the stimulus for further meditation or for a minister the seed-thought of a sermon.

H. W. F.

The Bible

A Harmony and Commentary on the Life of St. Paul, According to the Acts of the Apostles and the Pauline Epistles by Frank J. Goodwin. Baker Book House. 240 pages. $2.50.

This third edition is printed without change just like the original edition. The St. James Authorized Version is retained in the scripture text because it is the most familiar to Bible readers. A short introduction, preface and table of contents is found at the beginning of this book. A short outline of Paul's life follows an index of the scripture passages used in the harmony. The harmony and commentary is divided into eleven principal parts. An outline of each part is given at the beginning of the part under consideration. The essential parts are designated as: 1) Paul's early life to his first missionary journey, Acts 7:58-12:25; 2) Paul's first missionary journey and residence in Antioch, Acts 13:1-14:28; 3) The first church council in Jerusalem and Paul's stay in Antioch, Acts 15:1-35; 4) Paul's second missionary journey, Acts 15:36-18:23; 5) Paul's third missionary journey, Acts 18:23-21:16; 6) Paul's fifth visit to Jerusalem, Acts 21:17-23:32; 7) Paul in Caesarea, Acts 23:31-26:32; 8) Paul's journey from Caesarea to Rome, Acts 27:1-28:16; 9) Paul's first Roman captivity, Acts 28:14-31, Romans, Philemon, Colossians, Ephesians, Philippians; 10) Between the first and second Roman captivities, Romans, Philemon, Colossians, Philippians, I Timothy, Titus, II Timothy; 11) Paul's second Roman captivity, II Timothy.

Seventeen appendices follow in which information is given concerning Paul's life. An index of places visited by Paul and an index of persons connected with Paul's life bring the book to a conclusion. Maps of Paul's three missionary

journeys and his voyage to Rome are to be found in this volume. Short notes and comments are given after each scripture or scriptures selected by the author.

H. D. H.

An Introduction to the New Testament by Richard Heard. Harper & Brothers. 268 pages. $3.00.

Dr. Heard is one of England's younger theologians teaching at Cambridge. He has written a very clear and readable introduction to the New Testament arranged most carefully into five parts. After a critical study of the New Testament as a whole he considers the Gospels, the Acts of the Apostles, the Epistles, and the Revelation.

Though he writes from the standpoint of the finest modern criticism, he is not highly technical. Hence, a church school teacher or layman interested in knowing the background or beginnings of the New Testament books may quickly get these. For the pastor seeking to refresh his former knowledge, this volume will give his concise and factual information based on majority opinion among modern scholars. As a whole the volume is far more readable than one would think.

H. W. F.

Conqueror in Chains by Donald G. Miller. Westminster Press. 271 pages. $2.50.

Admittedly, the Bible, while it may be a best-seller, is one of the least understood books of today's world. The reasons are two-fold: one, frequently the literal translation implies more background knowledge than the reader may possess, and two, it frequently is read in a translation which is difficult for a person who speaks the modern idiom to understand. As a result, many authors of today are writing books which remain faithful to the Scripture, yet rephrase it, and fill in the background that the Bible and its message may come to the present generation.

Such a book is *Conqueror in Chains*, a story of the apostle Paul. Professor Miller has done a fine job in bringing the story of Paul to life for the modern person. He obviously knows the setting of the day in which Paul lived and gives much of the custom and habit of the day in such a way that when a Scripture passage does come in the body of the book that it is quite natural. He has made use of many of the modern translations which further help one understand the essential message. Paul does become a living person through the pages of the book and the reader has a fresh understanding of the tremendous significance of this man in the pages of Christian history. This is no small achievement in 271 pages. In fact at times, there is the wish that more space might have been used, for some customs and thoughts of Paul's day are summarized so briefly that one is not sure that there will be complete understanding. For example, the discussion of the "fertility cults" is so brief and so undramatic that it may not be readily appreciated by the casual reader just how much of an impact these groups had made on the world in which Paul was working.

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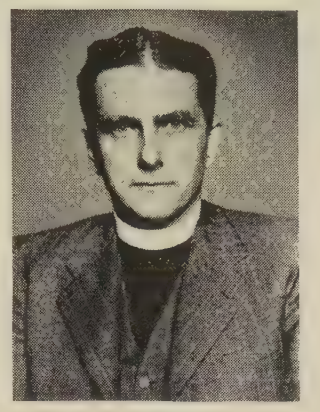

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for whom it was intended. It is written by a seminary professor of New Testament and at times the vocabulary and thought-patterns will be over the heads of many of the intended readers. There is a careful listing of Scripture passages at the back of the book with the page numbers so that at any time, the reader may turn to his Bible to check the author. There is careful workmanship and scholarship evident in the book.

P. O. M.

The Church

Your Church and You by Fred P. Corson, S.T.D. The John C. Winston Company. 171 pages. $2.50.

Some months ago in *Church Management* there was published an illustration of the circle of church membership, and inside the larger circle, a much smaller circle of the working members. An explanatory note went on to say that the problem facing the pastor of today is the expansion of the working circle until it equals the membership circle.

Bishop Corson of the Methodist church, in his new book, has tried to bring a very practical approach to that same general problem. He expresses repeatedly in his own words and in the words of others the thought that we are in an age of decision. It is his strong opinion that more effective church members and members who will make the right decisions will come only after they have been thoroughly grounded in Christian principles. That viewpoint is, of course, not new, for obviously one cannot work effectively for a cause which he does not understand.

But the way in which Bishop Corson approaches that training is new and fresh. He has an aptness of phrasing that makes one linger on many occasions to think through the phrase which he has penned. To cite but one of many possible examples, this quotation, "Soul erosion is as real as soil erosion." When he talks in the chapter on "Your Church and Its Beliefs" he rephrases the common beliefs of the Protestant church by saying that Protestantism stands for "a free mind," "sure word," "the open way to God," "a trusting heart," and "the witnessing life." Such phrasing would not only help either a new or old member to understand the basic belief but would also serve as a mine for homiletical material for the preacher.

The book could be used in many ways. It is recommended for use with the new member who wishes to understand this church which he has joined. It is recommended by the publisher for an older member who wishes to restudy his church. Other uses that might be suggested would be as a basic book for a series of discussions by youth and adult groups who wish to study Protestantism. It certainly is a book for the membership training class or for loaning to the new convert to read in the privacy of his home. It would be unfair to Bishop Corson not to mention that it is a book which is filled with apt quotations and thoughts, and fresh illustrations for the preacher. Besides sermonic material, the book also provides themes and outlines which could be used profitably from any pulpit in the country.

P. O. M.

How Christ Came to Church by A. J. Gordon. Judson Press. 123 pages. $1.50.

This is a reprint of a very fascinating book, by this distinguished preacher, who died only a few years ago. The author had a dream, and in this dream he saw the Jesus Christ present in his church service. Seeing the Master in his service, he asked himself who the stranger could be. He asked one of his members who the person was, and received the reply, "That was Jesus of Nazareth." The minister was troubled, but his friend told him not to worry for the Master would come back again. The dreamer was disturbed over what Christ might think of this church. In his dream the minister saw the Master through the words of his friend, "He will come again."

This dream was the awakening of a new enthusiasm and a new spirit in his church, and in the minister himself. Dr. Gordon, because of this vision, threw himself more completely into his work. Some of the results were the establishment of a Chinese mission, the Boston Industrial School, and Gordon College of Theology and missions.

The book is the fascinating story of a great life — great in spirit, great in work, and great in lasting influence. It would be well worth while for all who are interested in real religious life, to read this attractive book.

A. H. J.

The Quest for Faith

These Found the Way, Thirteen Converts to Protestant Christianity, edited by David Wesley Sloper. Westminster Press. 175 pages. $2.50.

In three different ministerial conferences the highlights of each for this reviewer were the spiritual autobiographies presented by faculty members. To hear the humble story of a man's intimate search for the presence of God is in itself a deep spiritual experience.

Here are thirteen such autobiographical sketches, each with just enough factual material to give background to the far more remarkable truths that lie at the center of each. These read on the whole as though the authors were sitting around a fireplace with a group of sympathetic friends, telling them how in their own way they have come into Protestant Christianity. Not one even faintly suggests anything except the power of God as the central force by which they were led into the reality of their present faith. And not one even faintly suggests that after all he has now arrived! These are statements from those on a pilgrimage.

Joy Davidman came out of Judaism, and like her husband, William Lindsay Gresham, moved first into communism. Out of atheism is Chad Walsh's story, and through atheism the tale of the editor himself. Yet there are two that reveal the normal development through Christian nurture, Mildred Whitcomb, a journalist, and Gerald Kennedy, a bishop. Others are by Asa Chandler, Jr., with his fight against alcoholism, Nels Ferre, convert to the love of God, Lee Jordon and his overcoming of pain, and others both clerical and lay whose story will give encouragement and illumination to the reader. This is an excellent volume for a church library where it can be judiciously placed in the hands of thoughtful folk on the verge of pilgrimage.

H. W. F.

Demonology

By the Finger of God by S. Vernon McCasland. The Macmillan Company. 146 pages. $2.75.

Taking his text, as it were, from St. Luke 11:20—"But if I by the finger of God cast out demons, then is the kingdom of God come upon you," Professor McCasland writes a most thorough discussion of demon possession and exorcism in early Christianity in the light of modern views of mental illness. This very much needed analysis of one of the most perplexing problems of New Testament times, on which there has been very little creative study in the last generation, is done in the purely scientific spirit but also with a profound religious insight. The Biblical point of view of the author is largely that of the *Rormgeschichte* school but in his attempt to approach the difficult problem of understanding demon possession in early Christian times, he goes far beyond the limits of Christian and Jewish culture to see similar phenomena in other contemporary and earlier civilizations.

The author is Cary Memorial Professor of Religion in the University of Virginia. The scientific authenticity of this work is attested by a very favorable introduction written by David Cole Wilson, M. D., a colleague on the Virginia faculty in charge of psychiatry and neurology in the department of medicine. Doctor Wilson calls attention especially to the specific parallels between the Biblical cases studied and their modern counterparts among those mentally ill. These cases vary from manic-depressives to a paranoidal form of schizophrenia.

Despite the very scientific approach to this problem the author is most sympathetic with the basic religious necessity in the treatment of these illnesses and shows how Jesus used many of the modern approaches to the age old problems of illness which Jesus' contemporaries, and many moderns, often misinterpreted as demon possession or fits and spells caused by external evil powers. At no time have I read a more deeply moving religious analysis of these basic problems of mental and spiritual health and at the same time discovered so modern and reasonable a ground for the understanding of the same. The work does not make the treatment of mental illness any easier but through religious insight offers more hope for such approaches in the future.

While this volume is no "milk for babes" it should be most helpful to careful students of the Bible among ministers and laymen.

R. W. A.

The Normandy Invasion

Invasion, 1944 by Lt. Gen. Hans Speidel. Henry Regnery Co. 176 pages. $2.75.

Here is the account of the Normandy campaign by Rommel's Chief of Staff, told in factual, unemotional manner. It adds a valuable part to the history of World War II. The German generals were confronted by overwhelming forces on land, on the sea and in the air. Indeed, the German air force was practically non-existent. That factor alone doomed the German forces to defeat. Another leading element of tragedy for

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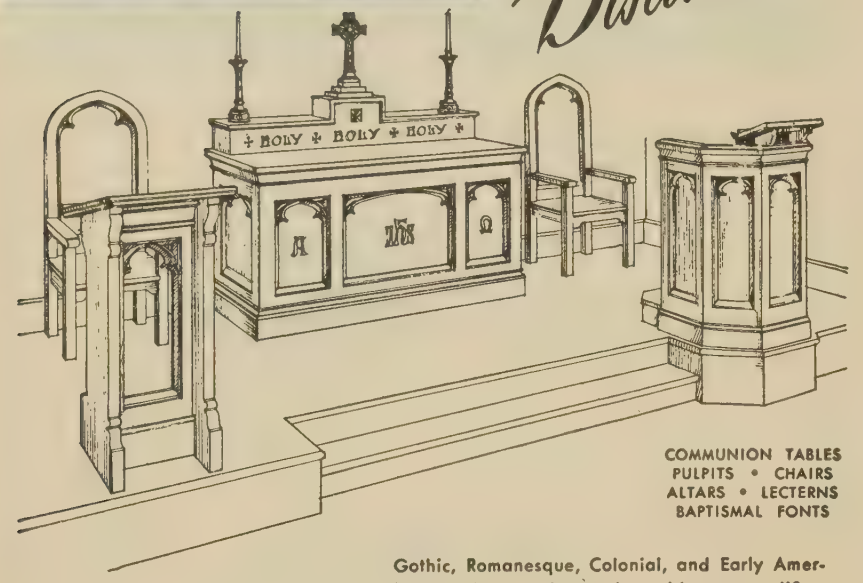

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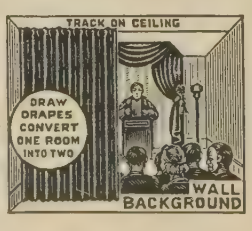

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the German armies was the illusionary irrealism of Hitler, who had arrogated to himself the strategy and detailed command for the entire *Wehrmacht*, condemning his generals to a program of defense — practically without re-enforcements—that lacked the essentials of maneuverability. Nor did the ultimate imminence of total defeat bring him back from his dream-world.

Field Marshal Rommel was the ablest, most trusted leader of the forces of Germany that were trying to eliminate Hitler to save Germany. Thus the serious wounding of the General July 17, just before the unsuccessful attempt on the Fuehrer's life, July 20, 1944, doomed that venture to failure. With Rommel's leadership a total capitulation in the West might still have crowned the enterprise with success.

Most significant is the brief reference to the unresponsiveness of the Western powers to the overtures of the German underground for their recognition of a democratic Germany in the sisterhood of Western nations. These efforts "were without result." That is the story wherever, whenever German leaders of the anti-Hitler forces sought the support of the West which was then under the fateful ban of nihilistic Russia.

The patent irrealism of the West spells doom, no less than Hitler's madness.

The author, soldier and scholar, makes a tacit appeal for the establishment of justice as the basis of peace, and for the recognition of the honor of the soldier, even in the losing cause, who has served courageously and loyally his country's call. These have not been given by the victors who covered their war against Nazi nihilism with these ideals. The peace of Germany and Europe and the world depend upon this establishment of justice and honor.

J. F. C. G.

11 Years in Soviet Prison Camps by Elinor Lipper. Henry Regnery and Co. 310 pages. $3.50.

A tale about a descent into hell, an inferno from which the author was finally released because of her Swiss citizenship. It is amazing that some human beings can endure the extremities of abuse and starvation to which the great majority succumb. Slavery has returned to the world of the 20th century in its worst form, for the human being possesses neither value nor rights under the nihilism of Communism, and that in a world which parades a United Nations boasting a bill of human rights and a Genocide Convention.

The most tragic chapter gives the story of the visits of Henry Wallace and Owen Lattimore to the murder-camp, Magadan, in Siberia. The farce of the genocide project, being praised by these Americans, as something akin to glorious American pioneering by free men would be a Dantescque classic, were it not for the demonic realism that betrayed millions to Communism, deceiving Americans also into a crusade that would destroy their own freedom.

There have been mass psychoses in history that have plagued entire peoples for centuries. But the miscomprehension of Communism, made strong by America, is the most costly of all errors in the long and tragic story of mankind.

The author writes with a truly remarkable objectivity. J. F. C. G.

Productive Pastures

by Hobart D. McKeehan

SERMON STARTER

Betrayals

(Editor's note: After working in his garden on a beautiful day of the past summer, Dr. Nevin Cowger Harner, internationally famous religious leader and educationist, took suddenly ill and, in a matter of one short hour, passed to "where, beyond these voices, there is Peace." Dr. Harner had no peers, and few equals, in the field of Christian education. His lectures at the Lancaster Theological Seminary, Union Seminary in New York, the Princeton Theological Seminary, Garrett Biblical Institute, in Illinois, and in many other seminaries, colleges and universities drew large ministerial audiences representing many communions. Dr. Harner was a pioneer in ecumenical, church-centered religious education and his passing at the very height of his influence will be lamented by the thousands who knew him in person or through his writings. It is, therefore, with a spirit of sad, glad joy that I am permitted to share with my readers Dr. Harner's last address—a sermon delivered in Santee Chapel, Lancaster, Pennsylvania, on May 9, 1951.)

Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. They began to be sorrowful, and to say unto him, Is it I? —Mark 14:18, 19.

IT must have been bitterly hard for Jesus to realize that his betrayer was to be one who had eaten with him. From time immemorial there has been something sacred about eating together. In olden times two men sat down to table as strangers or even enemies, but when they rose there was a pledge of friendship between them which would govern their actions ever afterwards. Wherever they might meet, they would remember that they had eaten together. To eat with a person and then prove false to him—such an act was difficult to excuse. In the forty-second Psalm we have the lament of a man who had been deserted by his friend who had eaten with him. He says, "Yea, mine own familiar friend in whom I trusted, who did eat of my bread, hath lifted up his heel against me." Today in the Near East even among the wild Bedouin tribes, it is felt that if a man has eaten with another man, he can count on him thereafter.

There is a difference between a mere enemy and a traitor. We can understand and respect those who are on the opposite side from us, who wear their own uniform, and never pretend to be anything else but enemies. But when one who has worked and fought by our side, and enjoyed our friendship and confidence, breaks the ties of friendship and turns against us, for him there can be no respect. We respect Lord Cornwallis, but we despise Benedict Arnold.

We begin to see something of the ugliness of the sin of Judas, the betrayer. If Herod, who had always been Jesus' enemy and had never pretended to be anything else, had arranged for him to be arrested, we might be sorry for his action, but we could understand it. If one of the Pharisees who had received Jesus' most severe indictments and had always looked at him with evil eyes, had guided the soldiers into the Garden of Gethsemane, we would be infinitely sorry that such a thing happened, but we could explain it. It would be true to human nature. But with Judas things were different. He had enjoyed Jesus' fellowship from the beginning. They had walked together the dusty roads from Galilee to Judea. They had prayed together in the stillness of the night. Judas had been the treasurer of the band of disciples, a position that has always been one of trust and confidence. He had enjoyed the privilege of sitting at the Lord's feet and hearing him teach. And now he was eating with him—seated at the same table, eating from the same common bowl, drinking from the same cup. Really he was the guest of Jesus who had planned this meal, and now was presiding over this last supper. And then for Judas to become a turncoat, a traitor! We can imagine Jesus' sorrow as he said, "One of you shall betray me, even he that eateth with me."

We begin to see also something of the seriousness of a church member's sin. People make much of some wrongdoing. When a choir member or even a minister is guilty of immoral conduct, it makes the front page of the paper, and perhaps that is right. The outsider has never claimed to be anything else. He has never professed his allegiance to Jesus Christ. He has never enjoyed the privilege of his friendship, or eaten as his guest. With us it is different. We have confessed him before God and the congregation; we have enjoyed the privileges of the

"The Vogue of the Vague" never ceases to cause wonder. That which cannot be understood acquires, for some, a special virtue. George Ades' fable comes to mind in which he tells of a minister who felt he needed a larger salary. So he preached a sermon replete with unintelligible words. Immediately an awed congregation raised his stipend.

Belief gets confused with credulity when it is assumed that one must believe what he cannot see clearly at once, but which a little effort would make plain. Faith in what cannot be seen is reasonable. Acceptance without examination of ideas that can be understood is something else. So it goes in matters financial. Mystery appeals where clarity fails. A glamorous prospectus with vague promises and pretty pictures moves the unwary investor when cold facts fail to impress. A fat bank account decreases rapidly when the hazy mind yields to the lure of the mysterious.

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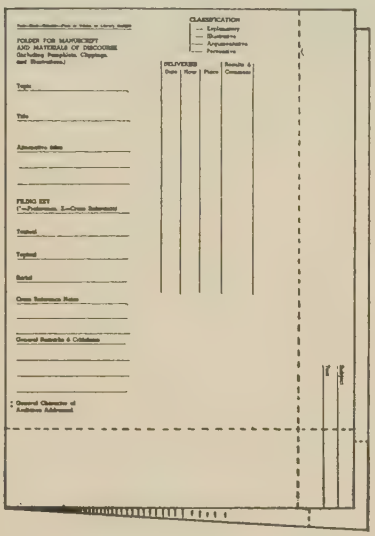

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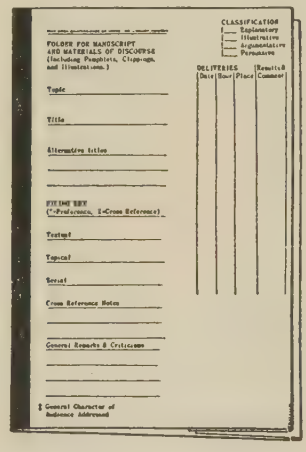

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church; we have eaten with him as his guests. For us to turn about and betray him in our lives (which is the only way we *can* betray him)—to manifest ill-will toward one another, jealousy, envy, dishonesty, or gross selfishness—these things become worse for us than for outsiders. We are worse than Herod, worse than the Pharisees. We are in the same category with Judas.

And so there is a pointed question for each of us to ask as we approach the Lord's table. "Is it I?" We may look to the Host, our Lord, and ask, "Have I betrayed thee in the past? Am I doing so now? Have I plans and intentions to do so in the future?" There is a time for people to confess their sins jointly, as we do in our unison prayer of confession, "We have sinned, we have grievously sinned against thee in thought, word, and deed." But now is the time to do as the disciples did—to ask him one by one, "Is it I?"

But we need not be as those who have no hope. After all, the record of those who ate with Jesus is good. Indeed, it's magnificent. One was a traitor, but the rest sealed their discipleship, according to tradition, with martyrdom. There is strength to be gained from communing with his spirit through the bread and wine, and through all the other ways that are open to us. The end of the story for us too can be without reproach. It can be a story of high fidelity in ordinary places and of final victory.

Rudyard Kipling dedicated one collection of his poems to friends in India, and he begins that dedication with these words:

"I have eaten your bread and salt,
I have drunk your water and wine.
The deaths ye died I have watched beside,
An' the lives ye led were mine."

Let us change the wording of this beautiful verse slightly, and make it our communion prayer:

I have eaten your bread and salt,
I have drunk your water and wine,
The death you died I have watched beside,
May the life you led be mine.

POETIC WINDOWS

The Garden of God

A human life is a garden fair,
If God be the gardener therein.
Though he prune it here
And train it there,
He will give it sunshine
And loving care
'Till it becomes a wonderful thing.
Weeds will mysteriously vanish,
Blossoms grow pure and rare,
And nodding over their garden wall
Help others burdened with care.
Help them to know the Gardener
And to trust in his power to guide
'Till they open the gates to their own weedy plots,
And the good God steps inside.

—Charlotte C. Hackett

Belief

Religion is not psalms, nor hymns, nor prayers,
Nor sermons, dull and learned, nor grand creeds;
It is not grace, nor yet a sinner saved,
Nor even strength divine for mortal needs.
Instead, it is a passion of the soul,
A ceaseless yearning toward some power above,
A singing flame, a holy ecstasy,
Two hands outstretched in universal love.

Betty Romanstine

Tolerance

He that hath grown to wisdom hurries not,
But thinks and weighs what Reason bids him do.
And after thinking he retains his thought
Until as he conceived the fact ensue,
Let no man to o'erweening pride be wrought,
But count his state as Fortune's gift and due.

He is a fool who deems that none has sought
The truth, save he alone, or knows it true.
Many strange birds are on the air abroad,
Nor all are of one flight or of one force,
But each after his kind dissimilar:
To each was portioned of the breath of God,
Who gave them divers instincts from one source.
Then judge not thou thy fellows what they are.

—Guido Guinicelli

The Mystic's Prayer

Lay me to sleep in sheltering flame,
O Master of the Hidden Fire!
Wash pure my heart, and cleanse for me
My soul's desire.

In flame of sunrise bathe my mind,
O Master of the Hidden Fire,
That, when I wake, clear-eyed may be
My soul's desire.

—Fiona MacLeod

My Galilees

Although my eyes may never see
That hallowed Lake of Galilee,

Still I have found each little lake
More fraught with meaning for His sake.

Upon a floor of amethyst
He walks in early morning mist,

While on a grassy slope is spread
Once more the Feast of Living Bread.

—Belle Morrill

SELECTED PROSE

Out to the Undiscovered Ends

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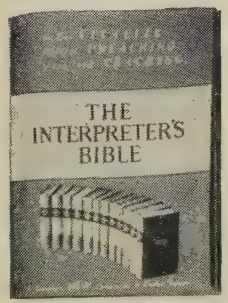

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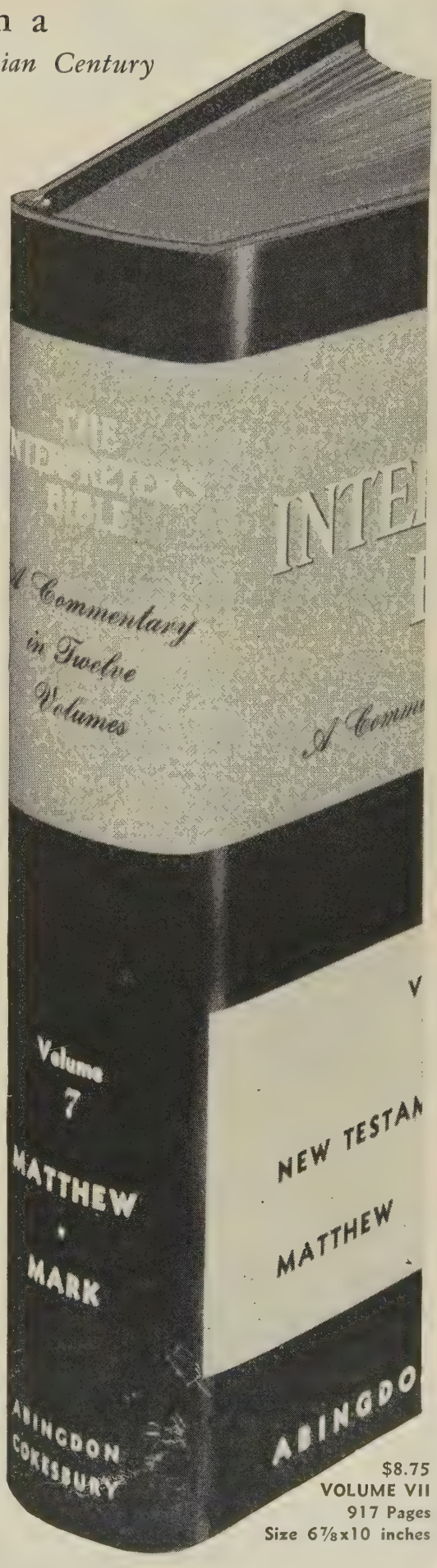

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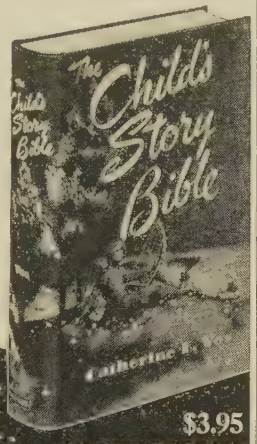

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self, I would rather say that the man who goes furthest is the man who doesn't care where he is going, because he is well content to be led by a Wisdom greater than his own.

Success stories — stories of people who all their lives have been aiming at certain exalted positions — to me are ghastly tragedies. The life of Christ was certainly not a success story. The offer of the kingdoms of this world and all the glory of them on condition that he should recognize the power of the Devil, he refused with angry contempt. There are plenty who accept eagerly, though they profess and call themselves Christians — and even walk in copes and silver shoon.

That sort of treacherous compromise —the best of both worlds— is going to be quite impossible in the next few years, and thank God for that. We are in the Valley of Decision, and it is high time that some people knew that they can't serve two masters.

"They are all out of step except my Johnny," said a fond mother as a regiment marched past. The man out of step in the modern world is quite often a man who refuses to accept its profane standards of life. Such a man is hearing a different drummer.

So far as the ends of life are concerned it is a merciful thing, I think, that we can't discern them. If life were a matter of three-score years and ten—as the Jews of the Old Testament thought it—then maybe it would be good that a man, as transient as a daffodil in spring or even as a butterfly in a shaft of sunlight, should know what he was born to do. Cromwell loved "a russet—coloured captain who knows what he is fighting for and loves what he knows." But life is far more mysterious than a little span of three score years and ten. Have we lived before? I myself think so. Shall we live again? I am very sure of it. If that should prove to be mere wishful thinking, the last illusion of the fighters for faith, then there is no sense in life and God does not pay his debts. Yet, believe me, he does—but not every Friday.

Could we bear to know the future—the ends and heights to which in blood and tears we must set our strength? I think not. Even were childhood sweet —and mine was not—we should be haunted and our days embittered by the grim shape of things to come. * * * In the very marrow of my bones I know that ecclesiastical orthodoxy is all wrong, a heretic I am, and unashamed!

I have suffered more than a little in my life. Was that a paying of accounts rendered from another life lived before. I don't know. Is pain the obvious consequence of being "involved in mankind"? That I believe, and I believe too that such suffering, accepted in humility, is vicarious. Suffering alone can cleanse the filth of human life, as we know it today. Cleverness can't do it. But in a mysterious way, revealed to very few (like Dostoevsky) there are many who are suffering for others, paying the debts of others, in fact sharing in the eternal agony and bloody sweat, the cross and passion of our Lord himself.

Whatever fools may say about the tabs and tinsel of success, as we reckon it, these are our benefactors. These are saving the world from the chaos it deserves. * * * Looking at life as I have seen it, I have some feelings that go very deep. I have always hated cruelty in any shape or form—to men or to animals. Some people would live much better without their tongues. I think that fear is the canker of our dying civilization. * * * I hold that our morals are hopelessly twisted. I ache for the broken home, and I have had to deal with its consequences thousands of times. Yet pride (superbia) is the first and worst of the deadly sins. Better adultery than that. Not that I would condone adultery, but that with all my soul I loathe the pompous and pretentious pride, so eminently respectable in this silly world and well within the law, which tramples underfoot young and old as it sweats to climb the ladder or to mount some pedestal where it may look down upon its fellow-men and demand, like Poo Bah, "the deference due to me." And, as Christ said, the strange thing is that they think that they are doing God service! Truly we deceive ourselves and the truth is not in us.

Miss Dorothy Sayres attacks our narrow use of the word "immorality," and it is about time that something did. "A man may be greedy and selfish; spiteful, cruel, jealous and unjust; violent and brutal; grasping, unscrupulous, and a liar; stubborn and arrogant; stupid, morose, and dead to every noble instinct—and still we are ready to say of him that he is not an immoral man." * * * Is there a rhythm in life, an ebb and flow, a sunrise and a sunset, good luck and bad luck, as men often call it? I should like to think so, but I have seen no signs of it in my own experience. Maybe the rhythm is not so easily to be perceived. The ebb and flow may well take more than three score years and ten. * * * Is there a "pattern of events," as General Smuts insisted? Is there places that I must visit, people that I must meet in this life, whether I like it or not? More and more, as I grow nearer to the end of the road, I

feel that there is such a pattern. The really big things in life are generally too small to be noticed—until perhaps twenty years on—such things, I mean, as a casual letter, a chance meeting, a glance across the street, — things like that.

Now I know that they were decisive of far greater impact upon my soul than any applauding Albert Hall, filled again and again. So I must firmly believe that to put one's hand, as a child would, in the hand of God is better than any known way. For he alone knows the undiscovered ends and the lions in the path. * * *

In my own poor prayers I can only cry with Othello—"But I do love Thee, and, when I love Thee not, chaos is come again."

Someday I know that I shall reach my Shangri-la. As for the world in its continuing Gethsemane, I can only recall a strange old legend about Lucifer, Son of the Morning, who fell like lightning from heaven. After a time, as the story goes, he was asked what he missed the most. He answered, "I miss most the silver trumpets that sounded in the morning."

I miss them too. — Adapted from *Undiscovered Ends* by W. H. Elliott; Peter Davies, London, 12/6.

BOOKISH BREVITIES

Quite a number of my readers wrote notes of appreciation for my calling to their attention Harold Murphy's *A History of Trinity College, Dublin 1591-1702.* But now comes an even more interesting volume. It is *A History of Trinity College, 1892-1945,* by Dr. Kenneth Bailey, the registrar of the college, which brings the story up to date, "telling how this famous Irish institution has fared during the wars and changes of the twentieth century, how its doors were opened to women, how it has adapted itself to the needs of a swiftly moving scientific age." This is the story of a college during the years in which — without detraction from a glorious past and a no less glorious present—attained the reputation of having the most distinguished liberal arts faculty within the English-speaking world. In this book we meet and become intimately acquainted with such illustrious personages as J. H. Bernard, J. B. Bury, C. F. D'Arcy, G. F. Fitzgerald, George Salmon, R. Y. Tyrrell, J. P. Mahaffy and W. E. H. Lecky—to name no others. If the editor of *Church Management* happens accidently or providentially to overlook it,* and if you, my good reader, will forgive me, I will venture to do the unorthodox thing of telling a story in

*It's a good story, I like it.—The Editor

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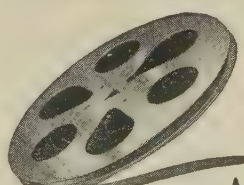

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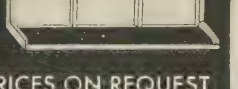

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CHURCH MEMBERS LIKE COOPERATIVES

Cooperatives Offer Membership Participation

*by Philip J. Dodge**

"MARTIN TYKSON. Retired painter. Knows Swedish co-ops. Church and community worker." That listing among the candidates for an active post in the member control of a grocery store operated by the Co-operative Consumers of New Haven, Connecticut, could be paralleled in almost any community, urban or rural, where a consumers cooperative is active.

A recent sampling of 200 member families of the Consumers Cooperative of Berkeley, California, showed that twenty-five individuals in the families polled were Presbyterians, twenty-three were Lutherans, twenty-two Unitarians, seventeen Congregationalists, twelve Episcopal, ten Methodist, six Baptist, six Friends, five Mormons, twenty Jewish and fourteen Catholics.

And a recent survey by Iowa State College of 268 member families of farm cooperative and 278 non-members in twenty-two Iowa communities showed that quite a few more members than non-members belonged to church organizations. Churches, incidentally, were easily the largest group of organizations to which both members and non-members belonged—farm organizations ran a poor second.

Studies like these indicate strongly that members of cooperatives are very often members of Protestant or other churches. Further, it can usually be stated that active members of cooperatives are quite likely to be active church-

*Editor, Cooperative News Service.

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the midst of a book review. The story is this. A member of my mother's family was, for many years, a professor and, at the time of his death, Provost of Trinity College. He was a great classical scholar and a preacher of outstanding ability. For years he served as Special Preacher in Trinity College Chapel, but there came a time when, for several months, he did not appear in the pulpit. His absence from the pulpit, but not from the classroom, caused no small amount of curiosity and speculation. At last it was discovered that he had been suspended—but why? The common assumption was that the brief suspension was a disciplinary measure brought about by the fact that the professor had, by some two months, overstayed a leave of absence which had been granted him to do research work in Athens. This assumption, persisting for more than a generation, has finally been exploded—exploded by an aged member of the university's editorial staff who had the good sense to keep a secret, and to keep it until no one would be embarrassed by telling it. In short, the clergyman-professor was not disciplined because he had overstayed his leave of absence but because his traveling companion had been "a brilliant but degenerate" student—Oscar Wilde! (Hodges, Figgis and Co., Ltd., Dawson St., Dublin; 15/—). * * * How many of my readers own, or have read, *In the Steps of the Master* or *In the Steps of St. Paul* by H. V. Morton? All such will, I am confident, agree that no other writer has surpassed Morton in discernment and descriptive ability. Well, from a somewhat different angle, Morton has again revealed his genius as a guide and descriptive writer. He will be a fascinated and well rewarded reader who hastens to get hold of Mr. Morton's new book, *In Search of London.* This is one of the most interesting and one of the most beautiful books that I have seen in years. In both text and illustration it is a work of art—albeit, the apparently artless art that reveals the work of genius. Step by step—and leisurely too—the author takes us on many journeys through the streets, churches, palaces, theatres, museums and slums of what is, perhaps, the world's largest and greatest city. At almost every turn we are rubbing elbows with either famous or infamous men and women. In this book history comes alive, legend walks and talks, while the contemporary scene takes on all manner of subtle and revealing colors (Methuen and Co., Ltd., London; 12/6).

goers. In the Hyde Park neighborhood around the University of Chicago, many members of the congregation of the First Unitarian Church are not only members of, but deep in the work of, the Hyde Park Cooperative Society, one of the nation's most successful urban cooperative stores.

A good reason for this can probably be found in the fact that the Hyde Park co-op has built a great deal of its success on the participation of its member-owners in the civic, community-building and social activities, as well as the spiritual life of this diverse community.

The cooperators look upon their store as not merely a place to shop but as a center for their active life as citizens of Hyde Park — as a focus for their efforts to build greater understandings and good relationships between and among the various racial and national elements there.

These are the things that the Unitarian church members are interested in. They are also the things that the co-op members are interested in. There is all the reason in the world for the memberships to overlap.

It is hardly to be assumed that such overlappings are an accident, in any community where they take place. Consumer cooperation grew up in rural America, among agricultural producers, and in urban America, among city consumers, as an expression of the need for the consuming public to provide themselves with goods and services that they could not obtain any other way, or at least not at reasonable prices or at good quality.

But thoughtful students of cooperatives, particularly in recent years, have come to realize that some drive beyond merely satisfying material needs has been a spur to the phenomenal growth of a movement that now embraces 10 million American families.

Only in the past year, scientists such as Professor Ashley Montagu, Rutgers anthropologist, have pointed out that cooperation among humans as well as among other beings, is a natural law of life—that deep human urgings are fulfilled out of cooperation rather than competition.

Brotherhood, then, has become fully recognized as a very real factor in the growth of cooperatives. The psychological and emotional need for people to own and operate business enterprises such as cooperatives becomes as important as their material needs. And the contribution of these cooperatives to the spiritual growth of people as social beings is becoming ever more fully grasped.

All this suggests that church leaders and members have much at stake in the successful operation of co-ops, both as community builders and as builders of souls. People who have learned to work together as business partners in a credit union, a cooperative store; a mutual insurance firm with cooperative aims; a housing cooperative, or as members of one of the growing number of consumer-owned health plans, are just that much closer together as individuals.

How can church leaders and members learn more about cooperatives? How can they actually help to form cooperative businesses?

The first essential step is to find out more about cooperatives — what they are, how they work, and their importance in the present economic and social maelstrom of America and the world. To help in this, the Cooperative League of the U.S.A. at 343 S. Dearborn Street, Chicago, Illinois, has a large catalog of cooperative literature and films, including some dealing with churches and cooperation.

The next step is to find out what organizations in or near your community are at present operating on a truly cooperative basis of consumer control, and to become familiar with their operations.

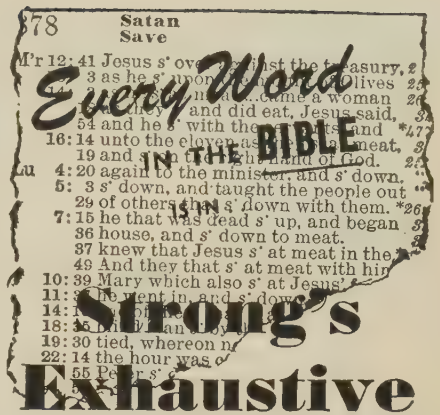
There may be more of these than you suspect. Many Americans think only of food stores with the twin pines symbol when they think of co-ops. But the largest group of truly cooperative organizations are the credit unions. Some six million people in the United States and Canada use these organizations to save and borrow from themselves at low rates of interest. It is possible to form a credit union within a church membership, as among the membership of any organization where neighbors work with or know each other. Your state credit union league, usually in the principal city in your state, or the credit union office in the Federal Security Agency, can help you in this.

If you live in or near a rural area, you should have little trouble discovering how farm families have used cooperative methods to save themselves and their communities large sums by cooperative marketing of their products and cooperative purchasing of their farm supplies and services such as insurance, credit and electricity.

Some rural pastors took the lead, along with county agents and others, in helping to form the REA cooperatives which have brought electric service to more than three million farm homes by borrowing money from the government. Now members of some of these REA co-ops are borrowing REA funds to bring much-needed telephone service to their communities.

Two out of three farm families belong to one or more cooperatives. But

(Turn to page 65)



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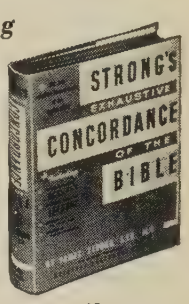

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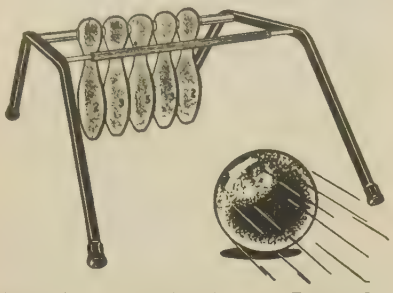

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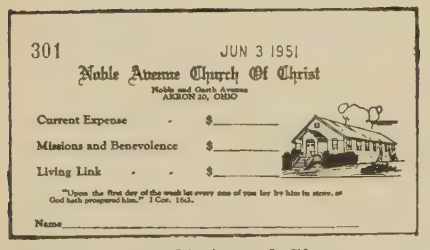
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HOBBY SHOP FOR YOUR CHURCH?

Flexible Work Shop Meets Church Needs

by Lyne S. Metcalfe

As the call of the nation for war and peacetime production of wood products increases, the need for wider education in wood working shop training as well as improved techniques in designing and planning such shops and woodworking machinery becomes necessary. Because the demand for products of wood in every-day living has increased steadily in the past few years.

Interest among church administrators in church-community woodworking shops as a part of local education and recreation increases. So have the number of workshops operated by or for progressive church bodies in recent years. Let us approach certain new developments from the educator's standpoint — recreational phases being an integral part.

Progress has been especially notable since the last war not only in the development of woodworking machinery and tools but also in the integration of improved equipment into practical school shop and church shop arrangement and activities. Both in school shops and in the field of recreational woodworking, including training in rehabilitation programs and church work, new techniques and equipment have made possible more effectual results, together with a saving of time and with a wider range of projects open to student and trainee.

The purpose of this article is to discuss what is unquestionably one of the outstanding basic developments in the recreational and educational woodworking field of a generation — which has come to be known as the "flexible shop."

What is the flexible workshop? First, consider that there are certain requirements which the church or school instructor or recreational administrator must look for in his 1951 woodworking shop:

Adaptability to Varied Courses and Classes: Equipment must be designed to meet the needs of each group or class. Therefore, it is a great advantage to be able to change the entire tool assortment as required.

Avoidance of Tool "Pile-ups": It is important to the recreational administrator or school shop teacher that student "pile-ups" be avoided — waiting for the use of a tool. The flexible shop avoids this.

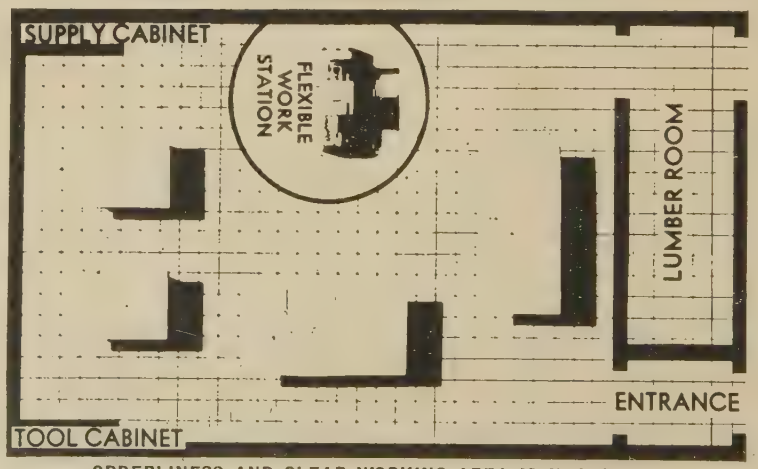
Improved Techniques of Teaching: The flexible shop principle made possible with Shopsmith, aids the instructor and increases the safety margin insofar as extra space contributes to safety, it is claimed.

More Complete Utility: It is said that this method also makes certain a fuller utilization of the shop's facilities.

Easy Change Over: The teacher will count as an advantage the privilege of being able to fit any tool quickly and easily to any group—beginners or advanced.

All these factors are the result of new techniques and equipment which make possible the "flexible" woodworking shop.

Quoting David G. Girard and Frank



ORDERLINESS AND CLEAR WORKING AREA IS NECESSARY

Cooperatives

(From page 63)

this membership is largely concentrated in many of our better farming areas. Low-income farmers, especially in our southern states, have much to learn about cooperatives. Rural pastors are in a particularly fine position to help them learn, with the aid of such organizations as the League, the American Institute of Cooperation, the National Council of Farmer Cooperatives; regional cooperative organizations, and others.

In recent years a new kind of cooperative-type organization has sprung up — voluntary consumer-sponsored health plans under medical supervision. Such plans administered by or on behalf of consumers have gained marked success in a number of other cities and rural areas. How far this type of service has to go is indicated by the fact that only eight percent of the cost of nation's health services are met through insurance, although half the nation's population has such insurance. The Cooperative Health Federation of America, which shares Chicago offices with the League, can help any group health plan get started.

In housing, too, cooperative effort, especially by middle-income families, can help to keep constantly mounting costs in line. Omaha, Nebraska, school teachers have proved this by forming a non-profit corporation to erect a modern skyscraper department building for themselves, with aid from the Federal Housing Administration.

The Cooperative League office in Chicago can provide church groups with exact information not only about cooperative principles but about methods of organizing these new types of cooperatives.

L. Vail, author of *The Flexible Shop:**

"The flexible shop is a new concept in school shop planning. It was first introduced early in 1950 by Dr. Heber A. Sotzin, Director of the Division of Industrial Arts, San Jose State College, in a pamphlet entitled, 'The New Look in Power Tools for Industrial Arts Education.' We believe that it offers substantial promise for enrichment of student experience without unreasonable expense, and for alleviation of certain school shop and recreational work project problems which have become so commonplace that they are accepted almost without question.

"The flexible shop is built around shopsmith, a machine which was introduced less than three years ago by Magna Engineering Corporation of San Francisco and Cleveland. This machine

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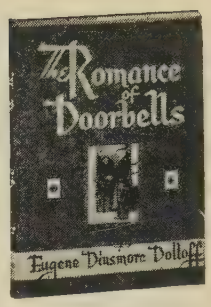

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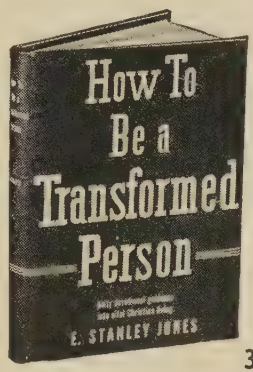

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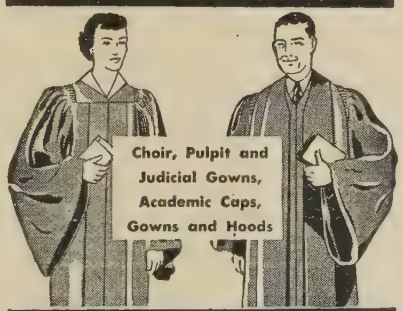

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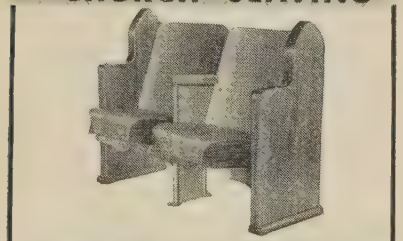

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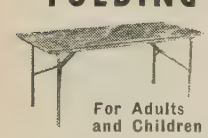

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was necessary because the flexible shop concept presupposes the availability of a multi-purpose power tool that will stand comparison on a tool-for-tool basis with the single-purpose tools it replaces, and because a study of this nature could not be useful to educators or subject to check by other researchers unless it was written in specific, concrete terms. Shopsmith is, to the best of our knowledge, the first power tool of its type that satisfies the requirements of a school or recreational shop. In addition, it was consideration of the educational possibilities of shopsmith which first led Dr. Sotzin to introduce the basic idea of the flexible shop."

Perhaps the simplest expression of the character and function of the new flexible church recreational workship is to say that any woodworking shop in which reliance for power tool equipment is placed first and all upon multiple units, convertible as may be needed into various of the basic power tools desirable for shop operations, is a flexible shop within the meaning of the term. That is, simply, the containment of flexible power tool work stations.

The central idea involved is in the use of these multi-purpose tools in the educational and church recreational project fields. It is held that those who are against the idea are so mainly set upon the ground that these tools are not entirely suitable for educational or projest purchases. Yet, leading authorities in this field say that those who are in opposition here nearly always have in mind different things.

In the past 20 years or so it has been realized by designers and manufacturers that the needs of the above enumerated groups of tool users were not satisfied by these scaled-down versions. One pointed indication of this is seen in the fact that designers widely attempted to produce power tools which combined the functions of several single purpose tools. First endeavors to produce multiple-purpose power tools, it is pointed out, were not satisfactory or successful mainly because the designers went too far in the opposite direction, failing to assure quality and utility features which teachers and others had learned to expect in more conventional types and designs.

After 1945, however, the first multi-purpose power tools to achieve widespread success were designed and marketed because the need was then greater, partly due to a continuous and stepped-up search for new products of this type to occupy talents and skills idle after World War II.

Now, for the most part these power tools were acquired most rapidly by the nation's growing population of home-workshop conscious and recreation-minded citizens of all ages, and this was chiefly because these workers had no previous ideas or prejudices to override in this connection. On the other hand slowly, it is true, multi-purpose power tools were (and are) finding their way into industrial plants and educational institutions. Yet, as for industrial education in this connection, it has become apparent that the use of multi-purpose power tools involves much more than a mere change in physical church shop facilities. More and more progressive and community welfare minded churches realize the need for instruction as well as recreation in such projects as the workshop.

It may be of value here to give a clear definition of a flexible work station with multi-purpose power tools as the term is now most generally understood:

A. It is important that it be easily converted into several of the basic power tools needed for proper functioning of the shop, such as (a) saw, (b) lathe, (c) sander, (d) drill press, etc.

B. It must have much the same operating features as the single purpose tool replaced in each of its basic positions.

C. In addition, the capacity, precision and durability standards must be met to the same degree.

This is a result of extensive tests. Today suitable and effectual power tools are available to meet the requirements enumerated and the fact that some do not is also attested to by educators and designers. The possibilities of the properly equipped and laid out flexible shop, it is said, offer many advantages to the instructor and administrator as well as to the student or other learner or project worker. It must be remembered that we are speaking in this article of complete flexible shop installations as compared to ordinary conventional ones. Yet, the flexible shop is "not an all or nothing" matter.

Many of the good points of the flexible shop can be had in a conventional one by the addition of a limited number of flexible work "stations" and perhaps this combination is often the ideal arrangement for many recreation and school shop installations. It is likewise granted that only a percentage of administrators and instructors can be thinking in terms of completely new shops at the present time. Yet, with the careful application of available equipment and tested ideas existing facilities may be made to serve a larger number of students and work projectors better.

The time has passed when the average recreational user of a woodworking shop can stock up on everything needed to do all the work and to complete the many projects which come along to be done in the course of the year. As a

(Turn to page 68)

THE TEST OF THE PREDECESSOR

Former Pastors Can Help or Hinder

*by A. Homer Jordan**

SUCH a title may seem strange, but there is a need to discuss such a subject. The conduct of a pastor toward his successor, and to his former field is of greater importance than we give it. It should be the desire of every minister to be of help, if possible, to the man who follows him. At no time should he be a hindrance to the work of his successor, who is taking up the work to build upon the foundation of his predecessor. It is a sad fact that ministers do not always use good ethics in their conduct toward those who follow them in a pastorate.

It should be that when a minister has left a field he has completed his work in that particular field. He has no right, moral or otherwise, to interfere with the work of the one who follows him. When a beloved physician moves to another location we do not keep going to him, and he does not continually go back on the scene of his former practice. Thus it should be with former pastors. It is unfortunate that people will continually call back a former pastor. There may be some very exceptional cases where a minister should return to his former field for services, but these are very rare.

One of the Bishops of the Methodist church, in speaking some years ago about the question John Wesley would have every candidate for the ministry asked, "Will you go where you are sent," said he would like to enlarge this question and make it read, "Will you go where you have been sent and stay away from the place where you had been." This might be a very appropriate addition to the question.

Let us see some instances where former pastors have been a hindrance, and some where they have been a help. A number of years ago a church that was not so strong as it is now, had a pastor-evangelist hold an evangelistic meeting, and he did a good work in the revival. When the pastor of the church resigned a few months after this evangelistic campaign, the evangelist was called as minister of that church. However, after a few months it was seen that he was not fitted for the ministry. From his former fields and by his conduct on the local work, it was easily discerned that he should be doing some other kind of work. The church tried earnestly and in the most kindly manner to rid themselves of their minister, and finally succeeded in doing so. Instead of seeking another place of residence the ousted minister remained in the same town. Four months after his pastorate closed, he split the congregation to which he had ministered, and organized a church in another part of the city, out of the members he had taken away. After about a year with the new church, the minister was found to be unacceptable to those whom he had taken away from the parent church. They, too, got rid of him, but he still stayed in the city and tried in every way to hinder the work of both the churches. It took a long time for these congregations to become friendly to each other.

In one of the smaller cities of our country, an elderly man held the pastorate of a medium-sized church for ten years. The latter half of his pastorate was just preceding and continuing into World War I. His hobby in preaching was the second coming of Christ. He preached the message to his congregation that the war was the Battle of Armageddon, and the Lord would come at its close. He so emphatically insisted on such a belief that his congregation became full of pessimism. They had planned to remodel the church building but some objected saying they would not need the church long, for the Lord would soon be at hand.

A young man followed this minister, and began to preach sermons of faith and hope. Soon he was getting his congregation aroused to a real interest in the work of the Lord. The old minister had moved just forty miles away and often visited the field. He frequently saw the young man who had followed him, but never an encouraging word, or even an inquiry about the work was uttered by the older minister. On the other hand, he said and did many things that hindered the work of his successor. It would have been infinitely better if he had stayed off the field entirely.

Some years ago, in a mid-western city, the pastor of a large church entered the evangelistic field. He suggested the name of a friend as his suc-

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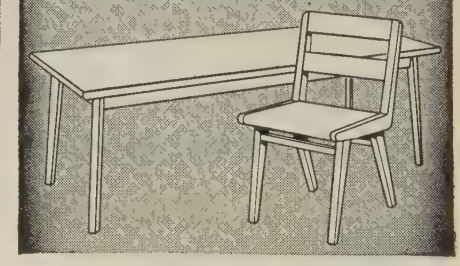

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cessor and the church called him. The evangelistic venture was a failure, and the man wanted to return to the pastorate in which he had located his friend. He used about every kind of underhanded method known to make his successor unpopular. The former pastor was not called back to his old pastorate, but the matter almost wrecked the life of the friend who had succeeded him.

A former pastor visited a field where his successor was making a great success of the work. The pastor invited his predecessor to preach, and the invitation was accepted. In every way the pastor tried to show Christian courtesy, but his attempts were not reciprocated. The visiting minister stayed on the field for three weeks, passing the home of the pastor several times a day, but never did he even call at the parsonage, though he knew there was sickness that was about to result in death. Instead of being sympathetic, he tried his best to injure the standing of the located pastor. In this he did not succeed, but his conduct was surely a hindrance to the work of a man who was doing his best.

The pastor of a large church in his denomination resigned after he had seriously divided the church over questions of policy concerning the benevolences of the denomination to which he belonged. He was determined to select his successor, but the officers of the church would not permit this. A well known man was called to the ministry of the church, but before he began his work, the former pastor was urging the pulpit committee of the church to cancel the call. He had no reason for this except that the views of the new pastor on missionary work did not coincide with his.

This former pastor repeatedly visited the field of his former labors many times, and never failed to drop some remark that would injure his successor. Finally, with a sad heart, and broken in ambition, the pastor, who had been with the church but a year, had to go. The life of that man was practically wrecked, for he never did recover from such treatment.

The Other Side

There is always a bright side to a picture, and we are glad to point out often a former pastor is a help to the man on the field. One of the well known pastors of a church in a southern state, was called back three times, to attend funerals of his former parishioners, but each time he told the family he wanted to be there just as a friend, and not to have part in the service. Thus he showed the fine spirit that would show to all that he wanted to help the minister on the field.

Another instance where a former pastor was a help is that of a man in a western state. He was repeatedly asked to return to his former field for weddings and funerals. Each time he would decline saying that when he was with the church he did the work of the pastorate, but now they should be loyal to the man on the field. Such a spirit helps all concerned to be gracious and kind.

Here is a most heartening instance of a former pastor being a help. A minister stopped for a few hours in the town where he was formerly the pastor of the church of his denomination in that place. Many of his old friends came to see him in the home where he was a guest. A group of these were very critical of the pastor then on the field. But this wise former pastor talked with them about the church, and their minister in such a kindly and complimentary way, that when he left these people, who had so severely criticized their minister, resolved to give him their unanimous support. He was with the church many years. Surely that former pastor was a help to his successor.

A jealous former pastor can do a great deal of harm to his successor and to the church of which he had the honor to be the pastor. On the other hand one may be a great help to the man who follows him. Let all ministers remember that they are partners in a work that is not their own but the Lord's. If they realize this they will never do a thing that will injure a brother minister, but will use their utmost efforts, if opportunity serves, to help one who follows in the ministry of a church.

Work Shop

(From page 66)

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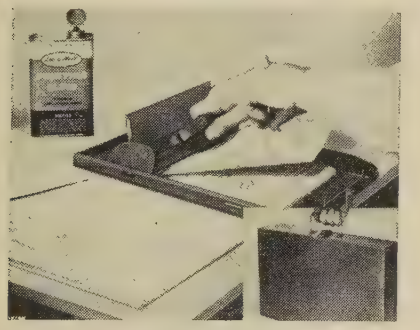

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Editor, *Church Management:*

Just read your editorial on "Parsonage Exemption." Here in California church parsonages are not exempt from taxes. The church is, except for special levies, extra street lights, etc. Also the rule on rental of the building is closely watched. We let kindred interests use our building, they make a donation, but it is touchy business. The local Catholic Cathedral recently featured an organist, admission charged, and got jumped on. I suppose states differ, and some tax collectors interpret the law various ways. I believe the California law is so written that if strictly applied, no meal, bazaar, etc. could be held. Some churches take exemption on the church and pay taxes on the parish building so they can rent it out. The local "Y" is exempt but pays taxes on so many square feet leased to the steam bath and rubbing services where a charge is made. I think the same is true of soda fountain space.

On the matter of Social Security for church workers, we find ourselves stymied because our choir is on a choir school basis. Some six to twelve receive voice lessons or money in lieu, and we find that those receiving such aid must also be included, hence the secretary and custodian are still without Social Security. I hope the time will come when the ministers can be covered, for most of us will never be able to retire on annuity. I have a number of requests from older men who want to come here and leave the ministry so they can get on Social Security. Several have done so. Whose business is it to push this? The National Council?

I own my home so am interested in your editorial.

Walter H. Stark,
San Diego, California

Editor, *Church Management:*

In a recent editorial called "Parsonage Rental Value in Income Tax," which appeared in your October, 1951, number, you have a statement there in which you say as follows: "Teachers in colleges and private schools where room and board are a part of their compensation have a similar exemption." I am wondering where you got your information on this, as I have had some correspondence with the U. S. Treasury Department regarding dietitians serving in our seminar kitchen and also our teachers in the seminary. I am quoting a paragraph from this letter.

> The "convenience of employer" rule may not be applied in any case in which it is evident from the circumstances involved that the receipt of quarters and meals by the employee represents compensation for services rendered.
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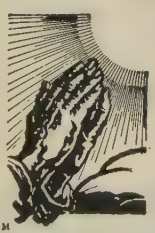

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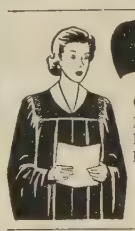

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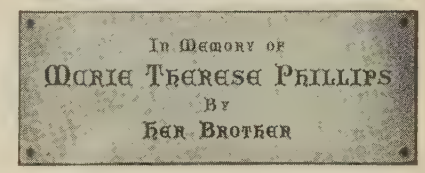

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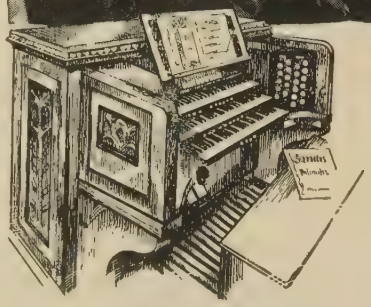

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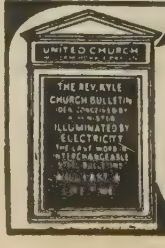

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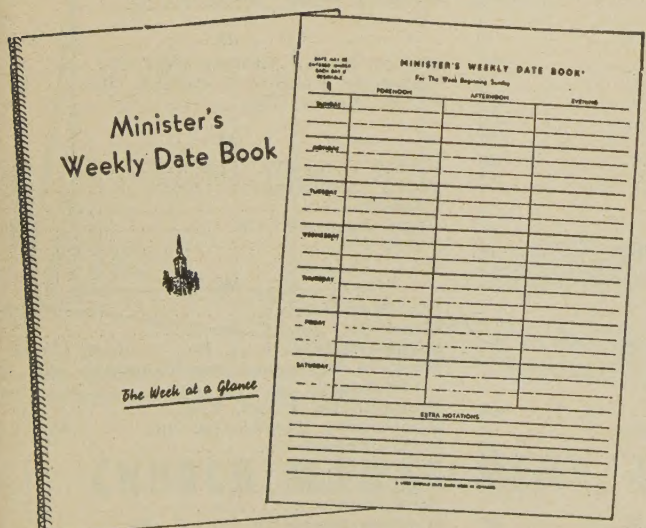

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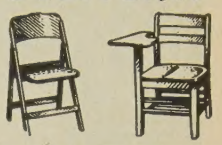

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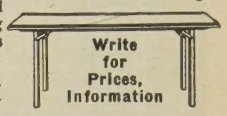

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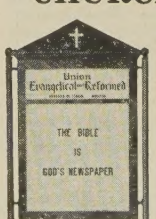

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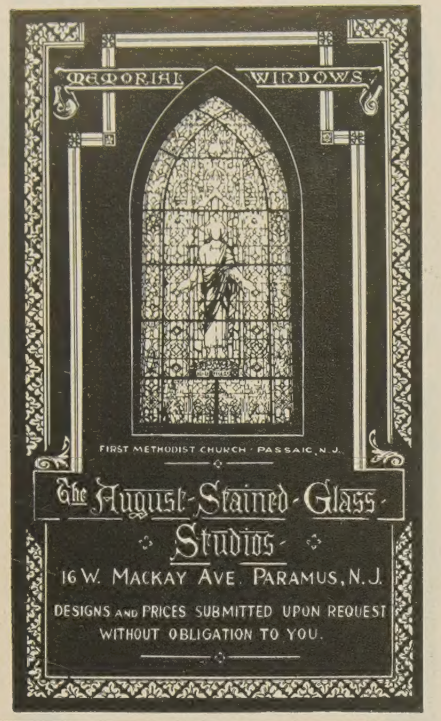
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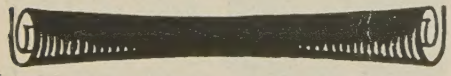

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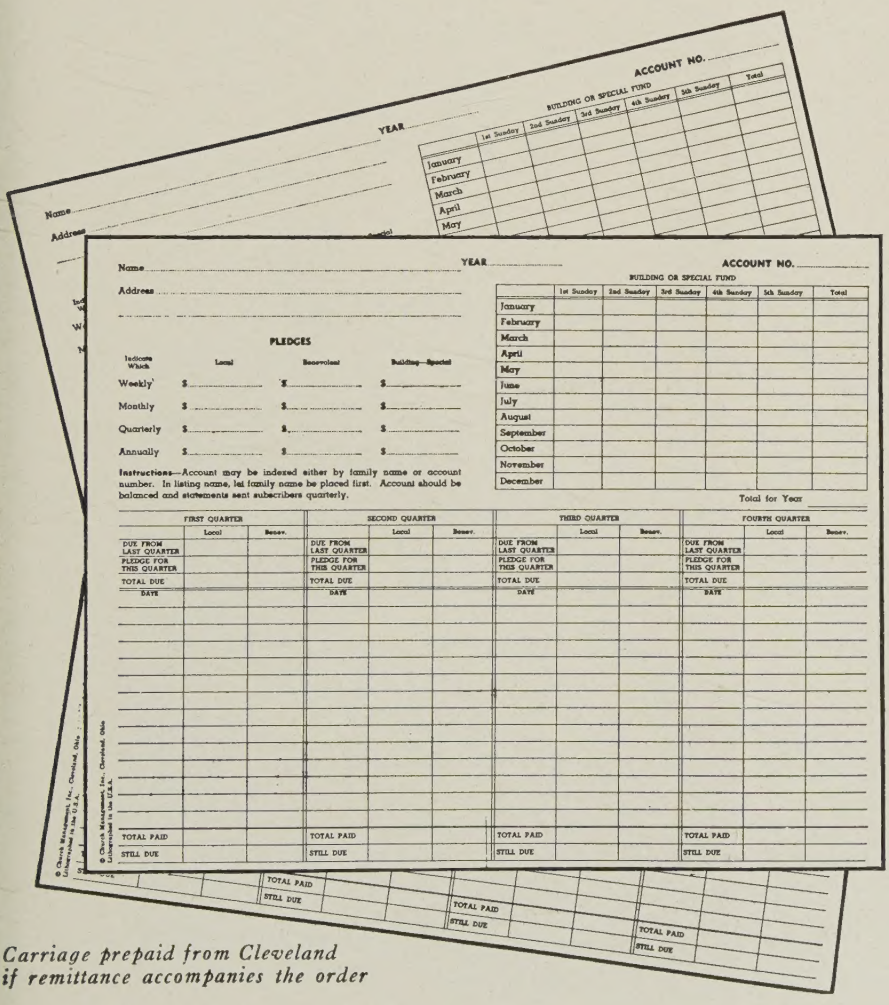

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